

THE HERALD OF THE GOLDEN AGE.

Vol. XI., No. 5. January, 1907. THREEPENCE.

ENTERED AT STATIONERS' HALL. PUBLISHED QUARTERLY

Edited by Sidney H. Beard.

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To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

To publish an Evangel of Peace and Happiness, Health and Purity, Life and Power.

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This Journal is published Quarterly and may be ordered of any Newsagent. It can be obtained direct for 1/6 per annum, from the PUBLISHING OFFICES, PAIGNTON, ENGLAND.

London Agent (for The Herald)—R. J. JAMES, Temperance Publishing House, 3, London House Yard, Paternoster Row, E.C.



Vol. XI.—No. 5.

[Entered at Stationers' Hall].

JANUARY, 1907.

[Published Quarterly].

THREEPENCE.

Almost Persuaded.

"Once to every man and Nation, comes the moment to decide,
In the strife twixt Truth and Falsehood for the Good or Evil side,
Some great Cause, God's new Messiah, offers each the bloom or blight,
Parts the sheep upon the left hand, and the goats upon the right."

The attitude shown by a large percentage of the ministry and laity of the Christian Churches towards the Humane Diet Movement—one that may fairly be described as a combination of unconcern, 'laissez-faire' and enforced respect—was recently exemplified in public by one of the most prominent representatives of the 'Nonconformist Conscience.'



The Pastor of Westminster Chapel spoke from the pulpit on the subject, and although his words were few, and not very inspiring, yet they revealed the fact that he was "almost persuaded," and that he may, perhaps, soon feel constrained to regard this matter *seriously*; and possibly even to use his

great influence for the furtherance of the Food Reformation, instead of hindering it by minifying or ignoring its significance, or showing by his daily example that he is a passive resister of the Gospel of the Humane Life.

The *Tribune* of November 7th, under the heading of "Dr. Campbell Morgan's Vegetarianism," reported as follows:—

"Before commencing his sermon at Bishopsgate Chapel yesterday Dr. Campbell Morgan created some amusement by referring to a letter he had received respecting his last sermon in that church. He then made a passing reference to the fact that Daniel ate pulse and waxed fat, and added: 'I have not much sympathy with Daniel. I have tried pulse!'

"The writer of the letter wished to know if Dr. Morgan was 'attempting a side hit at Vegetarianism.' The Doctor's reply was twofold. 'I never have side hits at any sincere conviction,' he said. 'I am not altogether a vegetarian, but very nearly so. Secondly, I don't have side hits at anything. When I want to hit I come out in the open.'"—(Applause).

I am very glad that the Pastor of the Westminster Chapel recognises that 'sincere conviction' is, in the case of a great many thoughtful Christian men and women, the cause of abstinence from butchered flesh.

But I am inclined to think that if he knew how many thousands are now holding this conviction, and how rapidly their number is being augmented, he would realize that, altogether apart from any sympathy that he may, or may not have, with Daniel the Prophet, or with his fellow creatures who are being butchered and eaten, his present neutral position concerning this question will soon be an untenable one—and will not long continue to afford 'amusement' to his congregation. And Dr. Morgan does not stand alone in this respect—the same situation confronts every public teacher of Religion and Morality.

For the habit of eating the flesh and blood of cruelly murdered animals is either Right or Wrong—it is either morally defensible or indefensible. And the hour is at hand when those who have taken upon themselves the great responsibility and the sacred office of standing before the people as revealers of the Divine Will concerning human conduct, will be obliged, if they still practice the ways of the carnivora, to defend and justify in a convincing manner their position as patrons of the cattle boat and slaughterhouse—or else to suffer loss of spiritual prestige and influence.

'Facing both ways' in connection with such a vital principle as is involved in this Movement, may possibly suffice for a time for Pastors of smaller calibre. For *small* men are known to be sometimes inclined to exalt Expediency above Principle, and to pay undue regard to the personal sentiments and tastes of wealthy deacons or worshippers—and *they* can pursue such a course with comparative though temporary safety, because *they* are small. But this is not what the religious world will expect of a man possessing such spiritual qualities and such eminence as Dr. Morgan.

For being a prominent teacher of Righteousness, and one to whom thousands of young men and women are looking for spiritual instruction and guidance in the affairs of daily life, he cannot afford to 'sit on the fence' concerning this matter, while hundreds of earnest Christians of lesser responsibility are toiling in the face of much difficulty and ancestral prejudice to bring about the abolition of the cruelties and iniquities of the cattle traffic and the shambles. It is the Anti-Slavery Movement over again, and our religious Leaders cannot long remain *neutral*—they must take one side or the other.

"If you are true to the Divine leading, no harm will come to you."

The Great Transgression of Christendom.

The ethical challenge of Carnivorism and all that it involves, made by The Order of the Golden Age, is a *public* one, and it has been made in a public manner for more than ten years—and with some effect, if we may judge by the altered tone of the Press and of public opinion.

If our contention is fallacious, and based upon insufficient evidence or faulty argument, Dr. Morgan will be rendering a service to the Christian public by 'hitting' *openly* at the Ideal we exalt, the Cause we uphold, and the great Reform we advocate. For he will thus ease the conscience of many who are troubled about the matter, and they will doubtless render him due thanks.

Disturbers of the peace of Israel ought not to be allowed to pursue their work unchallenged and unrebuked if they are false prophets; and who is better qualified to give them a *coup de grâce* than one who is acknowledged by the Nonconformist Churches as a truly enlightened teacher of 'the Way of the Lord.' Is it not the duty of such, when exceptional opportunity is created, to refute erroneous views on important subjects if they have been publicly expressed?

If he really believes that the habitual practice of flesh-eating is *right* for mankind, and in accordance with God's Law of Nature and Law of Love, I would most respectfully and courteously invite him to 'come out into the open' and courageously to give his reasons for holding such a belief, instead of making remarks which merely dodge the issue and create amusement.

For ten years we have vainly sought for a Christian Minister who will openly defend flesh-eating by sound argument from the standpoint of ethics and morality. In the Press and on the Platform, again and again, has the invitation been given, but, as yet, none has dared to respond.

At numerous meetings of the Y.M.C.A. and in the lecture halls of various Churches, Debates have been arranged, Addresses have been given, and our protest against the wanton inhumanity of Christendom in the matter of Diet has been faithfully delivered. But although Ministers of the Gospel have nearly always been present, and often with the expressed intention of opposing our views, not one of them has, so far as I am aware, ever ventured to justify or defend our barbarous dietetic habits when he has heard the reasons that have been advanced why the followers of the gentle, compassionate, and harmless Christ should cease to aid and abet, by their patronage and example, the needless, wholesale and brutal massacre of sentient animals that is continuously taking place.

Our Official Journal, every copy of which voices this humane plea and this righteous protest, has for over ten years been supplied to thousands of public Reading Rooms and Theological Colleges, and also to a large number of the clergy and ministry—many of whom subscribe for it regularly or write articles for its pages. But although letters of sympathy, endorsement and encouragement, are frequently received from such, not one has ever written to show that we are in error, or to tell us that we misapprehend Truth.

A Manifesto drawn up by a Member of our Council (the Pastor of a Church) signed by nearly a hundred

ordained Ministers of the various Churches, and worded as follows, has been forwarded to Dr. Morgan with suitable and educative pamphlets.

"We, the undersigned Ministers of Christian Churches, are convinced that very few of our Brethren have realized the importance of the Ethical argument in favour of a bloodless diet. We hold the conviction that the present custom of killing animals for our consumption, when food equally nourishing (to say the least), can easily be obtained without such sacrifice of life at all; the constant degradation of thousands of our fellow men by labour in the slaughter-house and contact with all its horrors; and the cruel treatment of myriads of our fellow creatures which is inseparable from our present method of food supply, are *Wrong*, and that it is very desirable for every earnest man and woman to set his or her face against flesh-eating, to adopt a more natural and humane diet, and by every legitimate means to promote a real Food Reform.

"We desire very much to enlist your sympathies in this matter, and should be glad if you would read the enclosed pamphlets and make known your opinion on the subject. Other literature will gladly be sent and practical difficulties discussed, on application to the Executive Council of The Order of the Golden Age."

Thus, an exceptional inducement is offered to the Pastor of Westminster Chapel to 'come out into the open'; and to declare himself as being in full sympathy with the beneficent Cause we represent, and prepared to aid those who are seeking thus to humanise and uplift the people of Christian lands—or, as an alternative, to state fearlessly why he is opposed to the *moral* claims we urge on behalf of Humanity in Diet.

A worthy response to this invitation would **Dr. Morgan's** draw public attention to the subject, and **Opportunity.** cause tens of thousands of thoughtful Christian people to seriously consider this matter—which is of such great importance to themselves and their children, on account of the physical moral and spiritual issues involved.

A large number of Christian Ministers, in addition to those who are already doing so, would also thus be encouraged and induced to recognise the significance and importance of the tide of humane sentiment that is now beginning to sweep over Christendom, and would in all probability feel constrained to strengthen the Movement by their openly expressed advocacy of the great national and racial change which is beginning to take place.

Therefore I feel justified in expressing a hope that Dr. Morgan will thus descend into the arena of practical ethics, and speak or write such words on this subject as his influential position and reputation will lead all who know him to expect.

It is Dr. Morgan's high privilege—as also it is that of the great multitude of Pastors who share with him the ministerial office—to direct his people into the path of Justice, Mercy, and right Judgment, by exalting these "weightier matters of the Law."

And it would be deplorable if, at this time of national awakening concerning the vital relationship and unity of Humaneness and Christianity, the Shepherds of Christ's flock, instead of leading them into the fold of the humane life, were to wait until they are led thither by them—or driven thither by the force of public opinion, as they probably will be in due course. For they would thus be reduced to the position of mere *followers* of those in their congregations whose spiritual and ethical perception, and apprehension of Truth, had proved to be clearer than their own.

Some Ministerial Utterances.

This view of the case is corroborated by the following expressions of earnest conviction concerning this matter which were made by four ordained Ministers, and published in this Journal in March, 1903. Such utterances may well justify the belief that our Bishops, Priests, Pastors and Evangelists, who continue to patronise the needless cruelties of Shambledom, will soon have to face the music of public criticism, and even of criticism expressed by their own colleagues. They are as follows:—

"It is not a question of palate and custom, or of expediency, but of *Right!* As a Christian Minister I have had to make my decision; my palate was on the side of custom, my intellect argued for expediency, but my higher Reason and Conscience left me *no alternative*. Our Lord came to *give* life, and we do not follow Him by *taking* life (needlessly); so I was compelled against myself to eschew Carnivorism."

"Unless we are ourselves as hypocrites we had better give up at once our foolish talk and Christian prayers about 'gentleness' and 'love,' while we lay blood stained hands and ravenous lips upon God's creatures—we cannot be spiritual beings and beasts of prey at the same time. . . ."

"It is more inhuman to relegate the horrible work of the slaughter house to another person, and obscure through blood the chances of his soul's redemption, than it is to do the horrid work ourselves. We cannot grow in grace and godliness while we thus damn our fellow men. . . ."

"It is quite futile to cherish Art and a sense of Beauty, whether it be in Sculpture, Poetry, or Song, while we mangle or destroy the creatures God has made."

"A cardinal defect in so many people is the lack of Imagination—having eyes we see not, for Custom has laid its fatal spell upon us."

Of most men it may be said that a beef-steak is a juicy, savoury beef-steak to them, and it is nothing more—it is the fatal lack of Imagination. Behind the beef-steak the *seeing* eye beholds the horrors of the slaughter-house, the *hearing* ear catches the pathetic litanies of the dying ox, the *educated* nose sniffs the sickening blood.

Most people never perceive these things. Imagination is often a troubling power, and they let it be; there is an imperiousness in a higher vision which disturbs our ease."

"Butchery will go, as certainly as Slavery, War, Drunkenness are going—it may go slowly, but *it will go*—and the chief agent in affecting its abolition will be *the spirit of Christ*—the spirit of Him who died that there might be no more death, who was slain in order that throughout the length and breadth of a regenerated Universe there might be no more slaying."

For Humanity's Sake.

Dr. Campbell Morgan's hour of opportunity has come; what will he do with it?

For the sake of the three hundred millions (300,000,000) of God's animals (for they *are* His), who will be brutally executed during this year 1907,—in many cases by 'apprentice' or intemperate executioners who will use the cruel axe

most clumsily, and often bring it down in the wrong place, and have to repeat such awful blows many times—such execution taking place after the endurance of much preliminary suffering on the *via dolorosa* of the cattle truck and cattle ship;

For the sake of the multitudes of human beings who, stricken by sin or sorrow, are suffering in their homes and in our Hospitals, from painful maladies and diseases of body and mind, brought upon them through eating in their ignorance (being untaught by their Pastors) the bloodstained or disease-laden dead bodies of cattle—contrary to Natural Law, the Creator's intention, and the Christian spirit of Mercy, Gentleness and Peace;

For the sake of the children of the Coming Generation, who will suffer the same dire penalties if they commit the same physical transgression;

For the sake of our holy Religion, and our degenerate Christendom which is scoffed at by the humane and perceptive people of Eastern lands, and wept over by the Angelic World;

For the sake of the coming Kingdom of Love, and Righteousness and Joy, the advent of which is being hindered by the great stumbling block of Carnality;

I earnestly invite the Pastor of Westminster Chapel—and the Pastors of every Church and Chapel throughout the length and breadth of Christian lands—and every individual Christian who has both brain and heart—to face this great question seriously, and to do that which is Right in the matter.

If the God revealed by Christ *be* God—let us all serve Him; and "be merciful even as He is merciful;" and proclaim our allegiance to His Law of Love. If *Baal*—the God of Appetite, who is worshipped at Chicago and elsewhere, by bloodshed and cutting with knives—then let those who are resolved to serve *Him* have the courage of their convictions! Why halt between two opinions?

It is the privilege of each one of us to declare openly that we are on the side of Humaneness, and opposed to such wanton bloodshed as has disgraced our Christian civilization for so many centuries; to teach the people around us the advantage of obedience to Natural and Hygienic Law; and to set such an example at this time of Social awakening, as is worthy of our high vocation.

If the tide of Evil, Carnality, and Degeneracy, which is surging round the Churches and the Christian Nations, and threatening to engulf them, is to be turned back, and if the Way is to be prepared for the coming of a Humane and Spiritual Era—that Millenium foretold in the Christian scriptures—that Golden Age sung by poet and prophet and seer in every land where inspiration from the Higher Spheres has been outpoured—this great transgression against Natural and Divine Law must be condemned and abandoned.

And each one of us is responsible to seek adequate knowledge concerning the subject, to make in the light of such knowledge a clear decision as to the path we will henceforth tread, and then to act accordingly with firm and unhesitating resolve.

Sidney H. Beard.

Our readers are invited to place this Journal in the hands of the Clergy and Ministry.—E.D., H.G.A.

Mental Purity and Power.

If we would understand aright the power of thought, we must study the Higher Self, learn how it acts and how we can identify ourselves therewith. For if we succeed in transcending the lower self—the animal, becoming superior to the coarser influences of life, we shall eventually ascend to that plane of knowledge whereon the Higher Self functions and sees all things clearly in the full light of day; where it realizes its own divine origin and knows Truth in all its aspects.

The Higher Self is the Thinker: it is that which informs us from within, but its influence comes to us downwards, through wrappings of coarser matter, and while we remain in lowly, undeveloped state, we can only acquire that gleam of Truth which just manages to pierce the clouds of ignorance now hedging us in, the result of our own thoughts, desires and acts in the past.

High up on the plane of spirituality and purity dwells the real Self, ever endeavouring to send down to the lower self a ray of truth to awaken some dim perception therein of higher things; but the thick folds of our garments impede the ray's progress, as a thick glove impedes the sense of touch of the hand, and only occasionally does the light break through.

It should be our duty to aid in breaking down all obstructions and identifying ourselves with the Thinker within us; and in doing so we shall realize our own wonderful potentialities—the power of our own thought, for creating good, for aiding in the great work of spiritual evolution.

The Mental Plane What is another plane one may ask? Think of a plane as a state of matter. This material world is the *physical* plane, that of physical matter. Try to imagine a state in which matter is much subtler than it is here, that the minute physical atom has broken up and resolved itself into a much smaller condition of things, and that in such condition thoughts can become forms.

It is difficult to conceive something abstract taking definite form and shape, but a late discovery of science, that by singing into a horn-shaped instrument, across the end of which parchment is stretched and thereon some fine dust scattered, one causes the dust to ascend into the air and to fall back on the parchment in perfect geometrical forms, which can and have been photographed, shows that the sound of the human voice can build concrete forms, given suitable material and surroundings. Why, then, should not thought build forms also, given suitable material and surroundings, *i.e.*, its own plane.

It does so, and the *mental* plane, the psychic world within this physical world, where thoughts are forms, is that plane of matter the Thinker uses continually

for the production of his energy, the building of his forms of thought, though he dwells on a higher plane still.

In each one of us there is mental plane matter; it is of such our mental or psychic body is fashioned, and on the quality of the matter of that body much depends regarding the nature and power of our thought. Just as with the physical body we need perfection of muscle and limb to become perfect in certain physical exercises, so we need a perfect mental body in order that we may become perfect in mental exercises, that we may think kind and pure thoughts always, and never evil ones, and pierce the veil of error and deception, at all times discovering the Truth.

We know that in order to attain physical purity it is necessary to pay strict attention to diet, to feed on pure food, rigidly excluding animal flesh and blood, whilst living as near to Nature as possible; so, in order to attain mental purity the mental body must be given pure food, and Nature's laws with regard to that higher plane must be followed.

Pure and uplifting thoughts affect the atoms of the mental body in just such measure as pure food affects the atoms of the physical body, in either case the vibration of the atoms is quickened and the coarser particles, being unable to vibrate in unison with those more delicate and refined, are thrown out, so that in time, by a lengthy process of induction of pure thought, the mental body is purified, and evil thoughts directed against it by others cannot enter, but recoil against those who fashioned them, doing them mental harm. Only pure thoughts can enter the pure mental vehicle.

The finely-graded matter of the mental body—the mind, the instrument upon which the Thinker plays, is set in vibration by every thought we fashion; and when the vibrations are slow and heavy, little indeed of the Thinker's harmony reaches us. For the instrument we have provided him with will not readily respond to his touch, and we get but faint echoes of those magnificent chords we should hear did we but fashion our mind to become responsive to them.

And if we continually think common-place thoughts, selfish ones, tinged largely with personal desire, we throw our mental matter into slow vibrations. And eventually this slow rate of vibrating tells and a coarse combination of mental matter prevails—a very bad thought habit has been formed. And we are liable not only to think lower and more evil thoughts ourselves, but we are subject to lowering influences, thought-influences, from others.

It is a scientific axiom that atoms of matter thrown into a particular set of vibrations repeatedly, gradually assume such a set of vibrations *automatically*. So if we, by adopting a low standard of thought, cause our mental atoms to vibrate slowly and in coarse sets, eventually we shall find coarse thoughts proceeding from ourselves automatically, as it were, and low thoughts of others attracting us by reason of their coarseness, whilst to the higher things of life we shall become well-nigh dead.

But on the other hand, if we quicken the vibrations of the mind and eject all the coarser matter by adopting a high standard of thought, by realizing the power of thought—how it can and will build up for

us a thought body of such material as we supply it with, and how it will act on ourselves and others for good or evil, according as we think good or evil things—then we shall form the tendency to vibrate quickly at all times, and uplifting thoughts will ever suggest themselves to us.

We shall exert an influence for good on all around us, even on absent relatives and friends; and we shall become receptive of all pure thoughts sent into space by others vibrating in unison with us, and impervious to all baneful impressions.

Aids to Mental Upliftment.

What we have to aim at then, in order to attain purity of mind and to possess the real power of thought, is the practice of habitual right-thinking; and now let us consider what will help us to get into such a practice. To the physical plane we must turn, to the physical body, and the sustenance of that body; for the state of the mental body largely depends upon the physical body. In *that* is the germ of mental growth it is our duty to unfold, and so the better the condition of the latter, the better the condition of the former.

If the physical diet be a well-chosen one, from which all coarse particles are excluded, a pure physical body will result. And as the vibrations of the physical body correspond with those of the mental body, if those of the one are slow, so are those of the other. Hence the consequence of a pure physical body will be a pure mental body.

The brain, the physical instrument of the mind and the organ of communication between the mental and the physical body, will be purified; the delicate grey matter of the brain nerve cells will be active and vibrating swiftly; it will tend to become responsive to subtler thrills, to swifter mental vibrations than it has ever before experienced.

In other words, the harmony of the higher worlds, the beautiful symphonies the Thinker is playing, will become more audible to the enraptured listener on a lower plane, and he may be lifted up from the lower world to a higher, to the plane of the Higher Self, which he will behold in its transcendental glory, the like whereof mere physical vision, blinded by the grossness of the flesh, can never know.

Is not, then, purity of body and mind a worthy ideal to strive after? On the one hand we may choose the so-called pleasures of the table, the pampering of the gross physical body, and sensual banquets which make us deaf to the awful chorus of moans of tortured and dying animals—our vision becoming so obscured by carnality that for the time we are blind to the vileness of slaughter-houses and their offal pits. On the other, the pleasures of the imagination, true knowledge of the beautiful in Art, Literature and Nature, quickened by that keen sense of recognition of the right of all sentient beings to live and to evolve, of the duty of the higher to the lower, of man's debt of gratitude to God!

The Signs that follow.

To those who cultivate a pure mental body comes the power of thought in many new shapes, some but little known to the multitude, and where known often scoffed at, and yet their value is being demonstrated daily.

First, perhaps, will be awakened the latent faculty

of placing oneself *en rapport* on the mental plane with absent friends, receiving messages from them and returning them; for thought transcends time and space, and if only one can grasp this axiom and vibrate in unison with others, wireless thought telegrams may be exchanged, be one wheresoever one may. And later the yet higher faculty may be developed which opens up to one higher worlds and communication with those dear ones who have gone before.

Similarly will one be able to read the thoughts of others, thus forming an opinion much nearer the truth as to the character of those with whom one is brought into contact; and where evil thoughts abound, the power to resolve one's own thoughts into such shape that they are proof against them will be put into motion automatically, so that no harm can accrue.

Sitting alone in one's own chamber and concentrating one's power of thought on a high ideal, a labour of love, one will be able to infuse great energy therein, though the actual accomplishment be a physical task. And if several pure thinkers combined and agreed to devote a fixed short space of time each day to continuous thought in aid of some good work, some great Cause, abundant would be the harvest.

What might not be accomplished for the Humane Diet Cause did humanitarians but set themselves this task? Where is the limit to the good the world might know did we all strive to gain such power and use it aright?

It is in the power of each one of us by right living and right thinking to cultivate a mental body of such purity that every thought shall be controlled and none but pure ones allowed to go forth into the world; and at any time, by concentration, by pouring one's whole thought outwards to a given object, tasks which before seemed herculean shall melt into insignificance.

Once we have gained this power and knowledge, no longer shall we allow our thoughts to be "at random sent," but with a great purpose each one will be directed to soothe the afflicted in their distress, to cheer hearts burdened with the despair of doubt, or souls struggling to free themselves from their lowly standard and to rise to nobler heights. Thus should we make the world around us brighter and better for our presence.

The Inner World.

Just as we have bodies of mental matter within this physical body, so within this physical world there is a mental world, whose matter interpenetrates physical matter at every point. And just as when we do an action there is a physical result, some impress left on physical matter, so when we frame a thought the mental matter around us is affected, is impressed; an effect is created of which we are the cause.

All our lives we have been peopling the mental matter around us with forms, as it were, forms which have had a good or an evil influence upon ourselves and others. Many such forms were so weak that they soon vanished, like ill-constructed physical works, but in other cases, where continued thoughts of malice, hatred, lust and revenge have been poured out, virile indeed and lasting were the forms created.

But with physical purity will come mental purity, and with the response of the brain nerve cells to the higher thought will come response of the retinal nerve

cells to higher vision. We shall see with the sight of the soul, the eyes of the mind, and observe for ourselves in that higher world, the far reaching power of thought.

One of the latest scientific discoveries is that all human beings emit rays of various coloured light from their bodies and that the colour of such rays is determined by one's mental and moral growth. The rays have been classified and thrown from the body on to screens by means of a delicate instrument, so that they become visible to persons of ordinary eyesight.

Anger gives rise to red of all shades, from brick-red to brilliant scarlet, brutal anger shows as flashes of lurid, dull red from dark-brown clouds, and the anger of "noble indignation" as a vivid scarlet.

Affection sends out clouds of rosy hue, varying from dull crimson, where the love is animal in nature, rose-red mingled with brown, where selfish, or with dull green where jealous, to the most exquisite shades of delicate rose, like the early flushes of the dawn, as love becomes purified from all selfish elements and flows out in wider and wider circles of generous impersonal tenderness to all who are in need.

Intellect produces yellow rays—the pure reason, directed to spiritual ends, giving rise to a very beautiful yellow, while used for more selfish ends or mingled with ambition it yields deeper shades of orange, clear and intense. And these rays are moulded into forms of colour by thought, every thought takes form as a colour-shape, and according to the nature of the thought, so its colour.

With the clearer vision will come the power to visualise every thought form projected in one's neighbourhood. Not only the rays emanating from this person or that shall serve us as a guide to his character, but *every thought* he fashions shall be seen and its colour noted. So that if it be an ill one and directed against us, though our mental matter fails to answer to the coarser vibration and no impression on our mind is made, we shall perceive the warning colour and take note of the evil nature of the thinker.

To create beautiful thought forms, directing them on missions of love and charity, will be a never-ending source of delight, and in so doing we shall awaken to a yet higher life, the spiritual, and draw nearer still to the threshold of the Most High.

Long, long have we wallowed in the mire of the appetite and senses, and blinded by the clay of selfish desire we have failed to perceive the wide-spreading trees around us, laden with bounteous gifts, rich fruits and rare, for him who will rise and pluck.

Let us free ourselves from self-imposed fetters, shake off the mud of sloth and sensuality, wave aside the clouding mists which vain regard of worldly things, indifference to the sufferings of others, and the hoarding of treasures which corrupt have cast o'er us. Let us transform this physical tenement into an earthly Tabernacle dedicated to the service of the Heavenly Father, a fitting dwelling-place for that tiny portion of His Divine Being it has pleased Him to breathe into our lowly frame—and so purify ourselves physically, mentally and spiritually, that eventually we may attain to the full measure of knowledge, to the great recognition, that of the Higher Self and Man's at-one-ment with God!

Edward E. Long.

The Christmas Altar.

Christians should have only one Altar—the Altar of Love—at present they happen to have several.

Christmas customs and festivities cannot fail to convince the most prejudiced that 'the Kitchen' heads the list of popular Altars. The Kitchen Altar is the sacred shrine of Christmas Day, and, indeed, of the entire Christmas Season. And a number of knees bend low before it, which are too stiff to bend before God and the Altar of Love.



It is the food (and drink) which constitute the Festival; the Christmas gorge and surfeit which make 'Christmas' to the greater number. A bird's carcass, a joint of beef, or a piece of swine's flesh is the pivot of Christmas joy.

The *spiritual* aspect of Christmas is only *formal* to the generality, and is conveniently and unblushingly ignored in favour of worship at the Kitchen Altar. Even to Christians of a better sort Christmas is very little of a Spiritual Feast and Holy Day; on the other hand it is very much of a worldly carnival and holiday, if not a reckless gorge and wanton surfeit.

So we crowd our larders with the flesh of birds and beasts, with turkeys and geese and feathered fowl, with ribs and sirloins, with pickled pork and 'bags of mystery.' We pride ourselves on the multitude of our fleshly treasures, the number of our carnal possessions, the size and plumpness of dead birds, the prime quality of the 'prize' beef which so often is not 'prize' at all, not even English-fed.

The Englishman's mind is never free for any length of time from the thought 'what shall we eat?' This is a question, as everybody knows, very generally and freely debated in English homes in anticipation of the Christmas observance, and is the recognized annual problem of which, in this country, the stomach never seems to tire.

Few are satisfied unless provided with the flesh of bird or beast, or both. Nearly all are devotees of the Kitchen Altar. And it is worthy of comment, that an Englishman will devour almost anything—tinned or untinned—if only it is called 'meat.' Frizzle in a pan, with a bit of onion, the most doubtful article of flesh diet, and it will be swallowed with relish and avidity.

After a day of much eating, of persistent cramming, of coaxing, pampering and forcing the appetite, the mood of Christmas Evening and Night is hardly spiritual. The slaves of 'human carnivorousness' are dull, heavy, stupid, 'dozey'; and are to be seen lounging on couches, nodding in comfortable arm chairs, enjoying 'forty winks' in cosy corners, or making, it may be, virtuous but unsuccessful efforts to keep their eyes open.

Church is out of the question, it is not to be thought of, and everybody feels unequal to the exertion and strain of Family Devotions. Kneeling in prayer to God, singing psalms and hymns and spiritual songs, appear so manifestly out of keeping with Christmas Day in the evening that, with an exception here and there, they are never so much as mentioned.

It is preferable, certainly, that Christmas gourmards should yawn and gape, and sleep and snore at home rather than in the House of God; yet, undoubtedly, the Church is the fit and proper place for Christian folk in the Evening of Christmas Day. And proper psalms, proper lessons, &c., are provided for the Evening as well as for the Morning of the Feast of the Nativity of our Lord and Saviour Jesus Christ.

What excuse can be offered for those Clergy who hold no Christmas Evening Service, whose Churches are unlighted because unopened? Where is the Parson on Xmas night? Is he feasting at home? Is he dining with the local magnate, Sir Marmaduke Maltster?

The Parson, will, probably, justify himself by saying,—‘If I did hold Evening Service no one would attend.’ Well, what of that? Even though the congregation may resolve itself into dearly beloved ‘Roger and I,’ the opportunity for Christmas Evening worship should be given in every Parish Church. The writer remembers an eloquent sermon, of half an hour’s length, delivered on a Christmas night in a large London Church to a congregation of two!

The Parish Clergy could do a great deal, if they would, to bring in a right observance of the Evening of Christmas Day, and they could, if they had the courage, sensibly counteract the gluttony (there is no other word for it) which is the established order, even in homes bearing the reputation of being distinctly ‘Christian.’

Christmas is practically considered as bringing with it a dispensation to indulge the appetite and over eat. What else is signified by the well-known, self-excusing phrase—‘Christmas comes but once a year, and when it comes it brings good cheer.’

Our Inherited Barbarism.

Our Christmas observance, in its social aspect, is the dismal legacy of a greedy and gluttonous past—a past largely responsible for gout and other present, day diseases. Great is the power of custom, mighty is the influence of tradition!

We perpetuate barbarities for no other reason than to preserve ‘time-honoured customs,’ and to ‘keep the world going, you know.’ Want of thought, not want of heart, has built up and consecrated the Kitchen Altar. If the ignorant only knew (and they should be told) the shocking and revolting cruelties for which the Kitchen Altar stands, especially at Christmas time, they would start up in horror from the table spread so bountifully with well cooked meats; not one in a hundred would consent to be an ‘accessory after the fact’ by partaking of the choice flesh dainties which weave such a terrible tale of cruelty and shame.

Probably, the majority of carnivorous Christians, including many Anti-Vivisectionists, are unaware that the delicious, but unwholesome Christmas meats have been provided at a cost of pain, suffering, and death too frightful to contemplate. The only consistent Christians are those who have renounced the flesh pots for ever.

What God’s innocent creatures suffer to provide ‘Christmas Good Cheer’! Ah the cruelty of it all! the wrong of it all! the shame of it all!

The horrors of the Cattle Truck, the greater horrors of the Cattle Boat, the blows and kicks, the hunger and thirst, the cold and wretchedness, the accidents in transit, the atrocities of the Abattoirs, the fiendish

enormities of the private Slaughter-house, the pole-axe, the knife, the dagger, the flaying of still living animals, the dismembering of a still quivering carcass, the plucking of live geese, the suffocation of fowls in crates, the slaughter of hundreds of thousands of skylarks, make up a tale of suffering, a list of horrors (not by any means exhaustive), which must be dinned into the ears of unthinking and unreasoning Christians, however pious in their own eyes, and however much they resent it.

The tyranny of it all! The irony of it all! That such enormities should be possible, that Christians should be capable of such atrocities in the Name of the Gentle Christ; and, above all, in honour of his Advent here in Human Body to redeem the world and save mankind!

Blood and Slaughter! Slaughter and Blood! These are the universal marks of the greatest of Christian Holidays. Well was Christmas named ‘The Festival of Slaughter!’ Yes, truly, and Christendom is a world of slaughter. One packing house alone slaughtered in a single year 8,000,000 animals! It is not the first time Chicago’s iniquity has been heard of, nor is it likely to be the last.

There is justification surely for the recently published words of a well-known writer—‘Were our object to celebrate the birth of the Prince of Darkness instead of the Saviour of the human race, we know no way more appropriate than by that great wail of anguish beginning weeks beforehand on the plains of America and other far distant lands, gathering in its progress fresh increments from all sides, and converging to these cities of England which we call cities of civilization.’

After all it is only too evident there is little, very little, of true tenderness and gentleness in the social observance of Christmas, and this, notwithstanding our well intentioned but mis-placed Christian Charity, lavish as it so often is in the form of doles for Christmas dinners—doles of flesh meat, beer, and tobacco. Better surely, to follow the example of a city like Bombay; better to sweep away from our public streets the exhibition *par excellence* of the Christmas season, viz:—‘Decorated’ carcasses and ‘rosetted’ beef. Better a thousand times to cast down the Kitchen Altar and build up the Altar of Love, the Altar of Mercy.

And Mercy *shall* be built up for ever. For “man’s best food does not consist of the dead bodies of slaughtered animals.” “Flesh food is not necessary to the highest development of mind or body.” When these principles are accepted, Works of Mercy will flourish, for there will be abundance, aye, super-abundance, to supply the wants of all who need, from the infant to the ancient of days.

Until we cease from needless slaughter, the shedding of blood in which is no redemption, and the degradation of the workman (and work girl), whose garments are dyed in the blood of innocent victims, the second great Birthday of the Lord cannot be. It is idle to talk of it, idle to look for it as near at hand, though not idle to pray for it and work for it. The Second Birthday is the Second Advent of our Saviour and our King.

A. M. Mitchell, M.A.
(Vicar of Burton Wood, Lancs.)

The Hour of Woman's Opportunity.

As it is in the home that Woman is popularly supposed to exercise her supreme power and find her most fitting sphere, it is only logical to assume that the Cause of Humanity and Purity in Diet should be pre-eminently Woman's work, and depend largely upon her influence for its acceptance and extension.



Able from her position, to encourage or depreciate a system of living which is both cleaner and kindlier in its relations to all concerned than the prevailing carnivorous habit, the mistress of a household has exceptional opportunities for co-operation with one of the greatest philanthropic Movements of the Age. For Food Reform is essentially a work which must begin at home.

But it is not merely her position that renders Woman an influential and appropriate worker in this Reformation: the principles upon which it is founded are those truly cardinal virtues whose manifestation is Woman's special prerogative, constituting her at once the flower and crown of the human race.

Justice, Compassion, Purity and Love—on these impregnable rocks are based the claims of the Food Reform Movement; rooted on them it shall ever withstand indifference, ridicule, opposition and misrepresentation; encompassed by them it shall yet become the gateway of initiation for all who would climb the Mount of Regeneration and Vision.

Now Compassion, Purity and Love are most fully typified on earth in Woman, and the extent of our practice of these virtues is great or small according as Woman exalts or represses their recognition and exhibition in herself and all with whom she comes in contact. This being so, and numerous indications pointing to the cycle on which we have entered as being the "Woman's Age," it is startling and dismaying to find in the majority of Western women a heartless disregard of the practical application of these peculiarly feminine virtues to daily life; a disregard which can surely have no deeper foundation, even as it has no better excuse, than sheer thoughtlessness and blind adherence to custom.

This indictment has a threefold basis:—

(1). A considerable percentage of the women of the wealthy classes openly indulge in sanguinary and cruel pastimes which are euphemistically called "sport."

(2). An enormous and ever-growing number of women of the so-called upper and middle classes complacently wear the skins and feathers of animals, indirectly employing for this purpose a brutal band of trappers and hunters.

(3). An overwhelming proportion of women of all classes are contented eaters of flesh and blood.

Of these three unlovely practices the first two are

consequent upon the third, and their banishment will only be achieved with the abolition of Carnivorism. The great work, then, that confronts the women of the West is one of emancipation from a cruel, impure, and in short, wholly unwomanly custom; a custom subversive of those gifts, the full exercise of which alone characterizes the true gentlewoman, and the enfranchised nation.

The causes that contribute to make a woman violate the fairest attributes of her nature, by inducing in her the habit of flesh-eating, are far-reaching and powerful. They begin before she is born, they grow up with her, and as matters of use and wont they exert a paralysing influence upon her all through life. For her mother ate flesh before her, and almost as an infant she is forced, in flagrant opposition to her natural instincts, to acquire a taste for flesh-food. The doctor is even called in should nature assert itself strongly and endeavour to keep the child as she was made, a frugivorous creature.

As she grows up she becomes familiarised with those animal morgues called butchers' shops, and learns to select, purchase, handle and serve up pieces of flesh for the table. All along she is taught to regard the consumption of flesh as most necessary to the maintenance of health and strength, and Carnivorism as a perfectly legitimate relationship existing between man (the diner) and animal (the dinner); while people who contrive to live without feeding on animal remains are to be considered so many irresponsible eccentrics.

With such a systematic stifling of thought and feeling in this direction, it is little wonder if she whom we look upon as embodying the beautiful, the gentle, and the undefiled elements in life, should fail to live up to her high calling.

Woman's Higher Self.

Yet instinct is not always and altogether swallowed up by conventionality. In the heart of many a woman the fire of a compassionate love for God's suffering creatures has glowed and burned with an intensity that tradition, apathy and obloquy are powerless to diminish.

Intuitively realizing the sordid horrors that have eventuated in those crowded charnel houses of the streets, and apprehending that decaying flesh is scarcely fit food for a being made in the image of God, the soul of the awakened woman rises in a passionate protest against the whole execrable business. She may never find words to voice her emotions, and she cannot argue with the supercilious depreciator of humane sentiment, but her prayers and aspirations will go with those who do battle with Apollyon, when she herself has attained more abundantly to the full stature of her Womanhood.

Well nigh measureless is the relief with which she reflects that henceforth her life shall not be sustained through the agony and death of other living beings; that for her no brother man must hack and hew in reeking slaughter-house, or sister woman sicken over entrails; that she is no longer an accomplice in a gigantic system of rapine and degradation which would befoul the reputation of a horde of savages. As suspicion deepens into conviction within the woman's heart she is at first almost overborne by a sense of the apparent hopelessness of struggling against the myriads of Carnivorism. But even then her eyes are

opened, and she beholds the mountain full of horses and chariots of fire, and knows the ultimate issue of that battle.

This, then, is the hour of opportunity for all women who inwardly revolt from servitude to carnal customs. Here is a field of labour where the harvest is one of purified and redeemed lives, and the labourers are God-commissioned.

All the equipment needed is an easily acquired knowledge of the proper values and combinations of health foods, an experimental acquaintance with a good recipe-book, and an unquenchable enthusiasm that sees even in kitchen utensils and cookery a means of promoting Peace on Earth, Goodwill among men, and the doing of God's Will. If to these are added a mastery of the irrefutable truths inherent in Food Reform, and a well chosen stock of the copious literature of the subject, then the woman may indeed go forth conquering and to conquer.

But let her always take the highest ground. It is good to demonstrate to the poor the economic value of a non-flesh diet; good to convince men that the hardest mental and physical work can be, and is being done on vegetable food; good to show women what simplicity and variety is possible with a refined diet; good to give ocular proof of the improved health and rejuvenescence that result from a return to the only food for which we are naturally fitted. But if Food Reform depended only on these arguments it would be a house built upon the sand.

And so, while giving them their due position and weight, it is better, because it is nobler, to get down to the bed rock of the whole structure, to plant our banner there, and inscribe upon it these words:—Justice, Compassion, Purity, Love. The half-curious, half-amused smile of the flesh-eating interlocutor will quickly fade before this sentence, which, spoken from the heart, constitutes the true Food Reformer's Credo:—*I abstain from the use of animal flesh as food, because I believe such abstinence to be in fullest accordance with the laws of God, and in perfect harmony with the true spirit and teaching of Christ.*

Woman's Gentle Influence.

In the domain of Woman, silent influence and example are generally more potent for good than precept or publicity; and so it is that the flesh-eater will often lay aside his unseemly habit through the persistent shining in upon him of the light of truth, when the fierce wind of denunciation would but cause him to hug it tighter in defiance. Of this fact many women are taking splendid advantage, and working patiently and devotedly towards the consummation of their humane ideals.

Unless the male portion of the household are unusually cantankerous and stomach-ridden it is possible, with skill and tact, to gradually replace the flesh dishes of the daily menu by bloodless ones, without arousing any grumbling, unless the absence of *bones* is accounted a grievance. And in the homes of friends and relatives, in conversation, in going out and in among the neighbours, a hundred opportunities arise for a quiet word spoken about Food Reform, a gentle allusion to the claims our kinsfolk in furs and feathers have upon us, or a suggestive question as to the aesthetics of flesh-eating. For example, nearly all

housewives and cooks are glad to hear of the incomparably superior substitutes for those unsavoury products suet and lard, now obtainable in the form of nut fats. This gives an opening which the advocate of humane diet will not be slow to follow up.

In thus letting her light shine before her fellows the apostle of true gentleness has two great dangers to guard against. There is the danger of going to extremes, and the danger of being inconsistent and weak in her line of action.

Regarding the former, it is to be observed that a woman who refuses to soil her conscience and person by eating the remains of slaughtered creatures, is in quite enough danger of being branded by the carnivorous as "peculiar," without further adding to her notoriety in their estimation. So let her endeavour to be in all things as *rational* and *natural* as possible, that her efforts be not discounted by that lifting of the eyebrows of the orthodox which signifies that she is not a person to be taken seriously.

But this brings us to the other danger. For it does not mean that she may plead for Humanity in Diet with the carcass of a bird in her hat and the skins of half a dozen animals on her back. Nor does it mean that she should put her principles in her pocket in an excessive desire not to incommode others.

When a flesh-eating friend comes to stay under her roof the occasion is not one that need involve a visit to the butcher; for if the visitor be *indeed* a friend it will not be the *food* that she comes to greet; and the most delicate compliment will be to let her share in the ordinary usage of the home.

Similarly, when staying in a flesh-eating household it is not necessary to be a temporary backslider. A timely present of a cookery-book, and a resourceful making light of all difficulties, may result in the conversion of a whole family to a more excellent way of living. Certain it is that the outsider will not form a very exalted idea of Food Reform as a moral truth if its advocates make the practice of its principles a mere matter of convenience.

To this labour of Love many women have **God's Call.** consecrated all that they have and are; finding in it an ever widening sphere of usefulness and blessing; a door of escape from the limitations and disappointments of a petty, because self-centred, existence. But how many of their sisters are still living aimless and dissatisfied lives, ignorant that at their very feet the path of renunciation and attainment is open, and that, perhaps, by that path alone can the larger life of service be gained.

To all women who lack an interest and mission in life; to those who shrink from collecting money for the poor of other lands while the poor of our own are living and dying in misery and destitution; to those whose philanthropy goes further than an annual appearance on the fashionable subscription list of some charitable organization; to those whose love extends beyond themselves and their circle to the great family of God; to every woman who is not ashamed of her sex, her birthright, and her heritage—the call goes forth to enlist under the banner of the Prince of Peace.

If on the clock of Time the hour has struck when the reproach of centuries must be wiped out, and Woman take her rightful place as the spirit of love

incarnate among men, then let her cast social prejudice, convention, and difference to the winds, and begin by rooting up these foul weeds of carnality that are insidiously choking the growth of herself and her soul associates.

The application of what has been written is two-fold; for it is not only a message and exhortation to the women of our race, but it is an appeal to and for the soul of mankind. Too long has an *intellectual* materialism been the arbiter of our actions and the object of our worship, and its results are painfully apparent in the science and religion, no less than in the public and private life, of our day.

But as the *spiritual* issue of Food Reform far transcends its physical significance, so the standard of our consideration of it must be on a plane above the merely intellectual. The *soul* must speak, and Intuition utter her warning. For it is no ingenious problem in dialectics, or subject matter for polemics: it is a struggle between the dragon and the angel in man; the battle is set betwixt the powers of darkness and the army of the Lord, and the fight is unto the death.

Shall Justice, Compassion, Purity, Love—the very insignia of our divine lineage—watch the holy warfare from afar? Nay! let them lead the van to victory. Within the Soul, as within the Woman, a Christ-like power for righteousness lies potential; in the name and for the glory of God let them manifest it, for the hour has struck.

Bertram McCrie.

This article is being reprinted in Artistic Booklet form. Price One Penny Net, One Shilling per dozen post free).

Be Strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—Oh shame!
Stand up, speak out, and bravely, in God's name.

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on! To-morrow comes the song.

Maltbie D. Babcock.

"BY THEIR FRUITS."

If Shintoist and Buddhist Japan can produce a higher, saner, more just, more self-controlled, more unselfish, individual and social life than Christian England or America, by that fact Christianity, as these peoples have interpreted and exemplified it, is proved inferior to Shintoism and Buddhism. But what really suffers by the comparison is not the Christianity of Jesus, but the Christianity of the Church. . . .

Christianity can maintain its pre-eminence only by the vital and effective incorporation of the spirit and teaching of Jesus in individual and social life and character. The trial which the Christian nations are facing to-day is obvious and inescapable. Let us, at least, be honest with ourselves. If we will not practise what Jesus taught, let us cease to call ourselves 'Christian.' It may be that some of those whom we have called 'heathen' are more Christian than we,

Rev. Philip S. Moxon, D.D.

How to Prevent Cancer.

Two highly instructive articles on the subject of Dietetics in relation to the prevention and cure of Cancer were recently published in the *Medical Times and Hospital Gazette* by

Dr. Robert Bell, M.D., F.F.P.S., a Cancer Specialist, and late Senior Physician of the Glasgow Hospital for Women (author of "The Treatment of Cancer without Operation," "The Cancer Problem in a Nutshell," etc.).



It is significant that our position, as Food-Reformers, concerning this matter should now be so completely and openly endorsed by such an eminent medical authority, and as I feel sure that many of our lecturers and readers will be glad to have their stock of argument and logic thus reinforced, the following extracts from the articles are reprinted.—(Ed., H.G.A.)

"That Cancer is Nature's protest against over-indulgence of the appetite and the persistent neglect of or disobedience to those hygienic Laws which she has enacted becomes more evident the longer one pursues the study of this dreadful scourge. It is imperative, therefore, that dietetics in relation to both the causation and treatment of this disease, also to its prophylaxis, receive the most unremitting attention.

I have no hesitation whatever in asserting that Cancer is a preventible disease and I am sanguine enough to predict that before ten years are over our heads it will be as rare as it is prevalent to-day.

My conviction is, there is enough common-sense in the world which when exercised will so influence its fortunate possessors that they will no longer continue to court disease by following the pernicious example of those who have preceded them, which they and their predecessors have unwittingly been doing, not only for generations but for centuries past.

What we are pleased to term civilisation has a good deal to answer for, and certainly Cancer is an evil which is attributable to a very considerable extent to flagrant errors of diet for which civilisation is directly responsible.

We are possessed of appetites of various kinds, and if one or other of these are indulged in to excess, and more especially when they are satiated by unwholesome material, not only will the organs directly involved, but the whole body, eventually suffer. Slavery is ignominious, but when it takes the form of gluttony it is contemptible.

To preserve health one must curb the palate and exercise an amount of restraint, which presents itself to many as one of the great trials which man has to contend with. There is one thing certain, however, if he does not make up his mind to do this he will most assuredly suffer for his temerity. The stupendous amount of disease and suffering which is due *solely* to lack of discipline over the appetite is apparent on every hand. It is not, however, my aim to moralise, but to endeavour to point out the measures by which Cancer may be

prevented, arrested and even eradicated when it has manifested its presence.

I fear the value of dietetics not only in the prophylaxis but in the treatment of disease has not received that amount of attention which it merits. No matter what be the nature of the disease, dietetics must always prove a valuable auxiliary in the treatment of it. If the diet be plain, simple and wholesome, the tendency to over-indulgence will be minimised.

No one will dispute that a good appetite is a splendid criterion of health, so long as it is supplemented by an equally good digestion. It should require no secondary or additional stimulus conveyed through the olfactory nerves in the form of savoury odours emanating from the kitchen, which being reflected upon the gastratory nerves excite the palate, thus giving rise to that fictitious appetite so essential to the gourmand, and which he seems to live only to gratify.

His is a dietary which acts as a slow poison, as in its preparation it is rendered unsuitable to the requirements of the human frame. Moreover, the digestive organs are incapable of dealing with the excessive amount of viands which the palate entices its owner to thrust into the stomach. Still the process is repeated day after day, and as digestion of the material is impossible it undergoes a process of fermentation, the products of which are acrid acids and noxious gases, which irritate and distend this long-suffering organ.

But the stomach is not the only organ that is directly affected injuriously. The movements of the heart are seriously impeded and the due expansion of the lungs interfered with by the pushing of the diaphragm upwards and its mobility being restricted. In some instances the stomach may reject the whole of the noxious contents by the act of vomiting, when it will obtain relief for the time being. But if this happy relief is not forthcoming the decomposing mass is shunted into the intestines, there to undergo a further process of decomposition, and culminating in the development of myriads of enterotoxins. Now these, gaining entrance to the circulation, produce a form of toxæmia which renders the blood a fertile receptacle of disease, assuming various phases, which otherwise it would have had no difficulty in repelling.

How to Prolong Life. How totally different is the effect of a plain, rational and nutritious diet upon the man who *eats to live*. His appetite requires no pampering, and yet he enjoys his food, and at the same time what the gourmand is deprived of—he is thoroughly alive to all the pleasures of life and able for its duties. His stomach is not overtaxed, and so long as he conforms to the demands which are formulated in the code of Hygiene he will not only continue to be proof against the ravages of disease, but have confidence in looking forward to a healthy old age.

He is not harassed by the penalties which invariably are exacted when the capabilities of the stomach are over-strained, and if he would conform rigidly to those laws which have been decreed to regulate the life of man “he would not defile himself with the portion of the King’s meat.” (Daniel i., 8.)

One thing is beyond all question, and that is the more simply we live the longer we *will* live, and the more pronounced will be our enjoyment of life. Whoever heard of a gourmand being happy at any other time than when he was gorging himself with savoury dishes? And whoever heard of him living to a ripe old age? No, his fate will have been suicide by a slow but sure process long before that period was attainable.

The thyroid gland is given to us to counteract the evil effects arising from accidental or occasional departures from a normal diet, or transgressions against hygienic laws, but to expect it to set itself up as a fortress against persistent attacks of the enemy is demanding too much. The consequence is, when the evil course is pursued unremittingly its kindly authority is overthrown, and cell metabolism, which had hitherto been through its influence going on harmoniously, breaks out into open rebellion, culminating in disease, Cancer being the most undesirable form it assumes.

No doubt a savoury meal is very enjoyable, but the enjoyment is very evanescent. I do not admit, however, that a man who continually indulges his palate by these kind of messes enjoys his lunch, for example, more than I do mine of bread and cheese or my apples and cheese or salad and cheese. Perhaps he is not aware that the very mode of cooking, nay the very act of cooking his dainties reduces their food value and renders them more useless as an article of diet and *pro rata* a factor in the production of dyspepsia and other evils.

The relation of diet to disease is one that unfortunately has not received the attention it merits, seeing it exerts such an important influence, not only in the *treatment* of disease—and this applies especially to Cancer—but in the *prevention* of it on the one hand and superinducing it on the other.

In the earlier pages of the history of the human race there is not much mention made of disease, nor does the evidence we possess tend to indicate that at this period man was subject to those ills which flesh is said to be heir to. No, the evidence goes to prove that they have all been acquired and afterwards cultivated and harvested, until now they are sown broadcast over the face of the earth.

We have it on the highest authority that man in those primeval days attained a longevity which is quite incompatible with our degenerate frames, and this degeneration and incapacity for length of days seems to me to be entirely due to the natural tendency of man to disobey Laws, the observance of which is essential to his well-being, both bodily and spiritually.

So long therefore as man obeyed those Laws, which were intended to guide him as to his conduct and mode of living, he was healthy, and long life was his reward. On the other hand the artificial life we live and the amount and variety of material, quite foreign to the requirements of our body, which is continuously being substituted for its normal sustenance, has brought us to the condition we are at present reduced to.

Were I asked what is the secret of long life as attained by the patriarchs of old I should reply—living a natural life and subsisting upon the food their Creator ordained they should rely upon (see Genesis i., 29).

As our digestive organs were originally constructed to deal with vegetable matter only, and our physiological needs must rely upon our food being composed, to a

much larger extent than we are inclined to admit, of *uncooked* vegetable products, it is incumbent upon us, if we aim at fortifying our bodies against the onslaught of disease, that we conform more rigidly to those Laws which Nature has laid down for our guidance.

The Value of Uncooked Food.

It is not simply indispensable that the vegetable kingdom supplies our daily wants to a much greater extent than at present obtains, but that it does so in a much more wholesome manner than habit more than common sense has for centuries dictated. We will ascertain, if we consider the subject carefully, that the nutritive properties of vegetables and fruits are materially modified in the process of cooking. Not only is their value as an article of diet reduced but their digestibility also. Besides these, in no small degree their nourishing constituents are removed, and, what is of equal moment, their therapeutic activity is thereby diminished.

Let us consider what effect boiling produces upon vegetables or any other of the various articles included in our dietary. Does the albumen present remain in its natural condition with its latent vital energy still unimpaired? Certainly not; its essential characteristics are entirely destroyed, its composition altered and its nutritive value reduced *pro rata*. Then it must be conceded the therapeutic and also the sustaining value of the vegetable or fruit is seriously reduced by the removal of the soluble salts which are carried away in solution during the process of cooking.

The following experiment will demonstrate how important is the change in character which takes place in the component parts of vegetable substances during the operation of cooking. Take the kernels of a few peach, plum, or cherry stones, and crush them in a mortar, when we will find that the amygdaline has combined with the albumen of the seed, the result being the formation of cyanogen. We will also be able to detect the presence of cyanogen in the saliva of individuals after they have partaken of salads made up of a variety of uncooked vegetables.

Now take a like number of kernels of any kind of stone fruit and boil them for an hour, by which time the albumen they contain will have become coagulated, and notwithstanding the fact that their composition has undergone no change, yet crush them as you will this catylitic effect will not follow. The vital energy of the seed has been destroyed, and, *pari passu*, the chemicals which constituted the vital properties it originally possessed.

Does it not follow then that cooking not only diminishes the food value of vegetables and fruit, but also destroys those qualities which are evidently essential as factors in the maintenance of healthy cell metabolism. I am certain it does, and I say so because I have had ample opportunity of demonstrating the highly beneficial effects an uncooked vegetable diet produces upon cancerous growths.

Indeed, so convinced am I of the value of a diet largely composed of uncooked vegetables and fruits, nuts of course being included, that I have no hesitation in proclaiming that if a liberal supply of uncooked vegetables and fruit were included in our dietary *Cancer would soon become a matter of history only.*

Moreover, I am convinced that a diet of this nature

would, unaided, prove a sufficiently powerful therapeutic agent to rely upon in the treatment of this disease, my reason for hazarding such a statement being that it would prove of immense assistance in re-establishing healthy cell metabolism, and it would accomplish this by providing in sufficient quantity that pabulum which the blood requires to enable it to supply an adequate amount of vital energy to the various organs which their physiological necessities demand, the supply of which had hitherto been deficient.

I do not wish to dogmatise or insist upon one relying solely upon a dietary of fruit and vegetables, though I am convinced this is what was ordained to be our food supply, but what I do insist upon is that uncooked fruit and vegetable should constitute the chief portion of our daily rations. Even if we consider the effect of a meat diet, experience teaches us that cooking, by coagulating the albumen (and a similar effect is produced by pickling) not only reduces its food value, but renders it more indigestible.

Over twenty years ago, when my health suffered at intervals from overwork, I, like many others from a similar cause, was subject to boils. Now we know that the epithelium, when in a healthy condition, is impervious to all microbic influence. On the other hand if from any cause the epithelial cells do not come to maturity before being thrown off, the succeeding cells lose their horny character and permit the entrance of that microbe into the hair follicles which gives rise to what are erroneously termed heat spots—which frequently develop into boils.

During one of these attacks a friend advised me to eat at least half-a-dozen oranges every day. I followed his advice and the effect was most gratifying, and I have acted upon it repeatedly, as well as recommended it to my patients and always with satisfactory results. This I can only attribute to the beneficial effects produced upon cell metabolism by the extra quantity of fresh fruit supplied to the system. It would appear, therefore, that other affections of the skin are due essentially to the same cause as scurvy, though not perhaps to the same degree.

There can be no doubt I think that vegetarians take a most rational view of dietetics, but they unfortunately miss a most important point when they cook their vegetables and fruit. If we look upon the subject from a common-sense point of view there can be no reason why we should not eat all our vegetables and fruit in the condition it is presented to us by Nature, as we make selections in the case of lettuce, endive, radishes, celery, young onions, mustard and cress, etc., etc., and the various fruits in their ripe condition. On the other hand vegetarians do not bar milk, cheese and eggs from their regimen. Their principle is to abstain from every article of food where life has to be destroyed to procure it.

But to return to the non-vegetable food which vegetarians admit into their dietary, we will find that cooking in every instance has the effect not only of reducing their value as nourishment but also of rendering them more indigestible. The only articles of food which do not appear to be affected prejudicially by cooking are those which contain a large amount of farinaceous material such as the cereals and potatoes.

In offering these remarks I do not for a moment wish it to be inferred that I object from a dietetic

point of view to the cooking of such articles as eggs and milk, but my desire is simply to point out the effect cooking has upon their food value. So long as we adopt a dietary composed principally of vegetables and fruit, what might be considered forbidden articles if not too freely indulged in may, I think, be taken with impunity. What I wish to accentuate is that indulgence in these, to the exclusion of a sufficiency of the former, upon which the various organs are dependent for the continuance of their functional activity, should be condemned.

**Latent
Vitality in
Fruits and
Seeds.**

I hope the arguments I have adduced in favour of uncooked vegetables will have proved fairly conclusive, but there is yet another which I hold is of paramount importance. This is based on the fact that all vegetables and fruit are possessed of a *latent vitality*, even after they are separated from the parent stock. This *vital* force, which we know exists in seeds and root vegetables, may remain in abeyance for an indefinite period provided the circumstances are favourable. The essential constituents of the seed must, however, continue to exist as separate entities. Consequently the vitality of the seed remains in a latent state.

These important entities, as has been observed, will lose their vital principle if they are subjected to heat sufficient to coagulate albumen, which is an indispensable part of every seed, and essential in the process of germination. So long as this remains intact and in its original condition it possesses the power of parting with its nitrogen, and combining with the carbon of the amygdalin, also present, to form cyanogen. This would appear to be the agent which endows the seed with vital energy and procreative power. The result is germination, and subsequently cell proliferation, which we term growth—so that cyanogen, or cyanogen in combination with hydrogen, forms hydrocyanic acid which, though a deadly poison, would seem, when in a minute quantity, to be essential to the development or at least the continuation of life in plants. And in my opinion the functional activity which controls the healthy metabolism of cells in animals is derived from this source.

Now as heat destroys the possibility of this catalytic action being produced, does it not stand to reason that if we by cooking vegetables and fruit deprive these of their vital principles, that we, as well as seriously reducing their food value, which is of equal importance, destroy that which constitutes a physiological necessity. If the presence of this nascent vital principle is essential to cell life in plants, why should it not, if transferred in its active condition to animals, exert a like influence.

I have no hesitation in stating that had we not gone astray in the matter of diet, and used our teeth unduly upon food they were never intended to be employed in masticating, but conformed to the regimen originally laid down for our guidance, there would not exist the tendency to decay of these important aids to digestion which is now characteristic of civilisation. We have only to look at the mouths of savage races to prove the correctness of this statement, *pro rata*, as luxurious living displaces a normal diet, so not only the integrity of the teeth suffers, but the health of the individual deteriorates and life is curtailed.

From the foregoing remarks it will not be inferred, I trust, that I advocate a dietary entirely composed of uncooked vegetables and fruit, but what I recommend is that these articles should be partaken of in much larger quantities than usually is the case. In my opinion cell metabolism cannot proceed satisfactorily if this is not supplied in a liberal measure. Salads composed of vegetables, where a sound set of teeth is essential to their thorough mastication, can be passed through the mincing machine, which will, for the purpose, prove a good substitute. For nuts of all descriptions and almonds it answers admirably, and even for apples it can be usefully employed.

When vegetables are cooked in the ordinary way, as I have stated in a previous paragraph, a considerable amount of their valuable properties are lost by solution in the water they are boiled in. To avoid this waste of valuable material it is advisable to have them cooked by steam heat, which not only provides against any loss, but also improves the flavour. There are several appliances which serve this purpose, but what I employ is called a boilerette.

In conclusion permit me again to call attention to the necessity of a complete evacuation of the bowels every twenty-four hours. I need hardly add that the diet recommended will assist materially in this direction.

Robert Bell, M.D., F.F.P.S.

This article is being reprinted in artistic Booklet form and can be supplied upon application to the Order of the Golden Age. Price 3d. net, Three Shillings per doz., post free.
A list of suitable articles of diet for patients threatened or suffering with Cancer will be included.

The Only Way.

Dig Channels for the Streams of Love,
Where they may broadly run,
And Love has overflowing streams
To fill them every one.
But if at any time thou cease
Such Channels to provide,
The very streams of Love for thee
Will soon be parched and dried.
For we must share if we would keep,
That good thing from above,
Ceasing to give, we cease to have,
Such is the Law of Love.

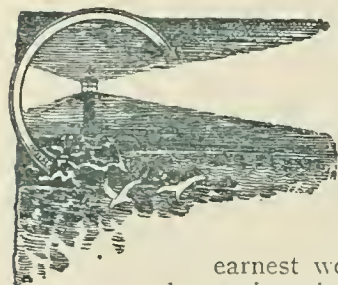
Trench.

WISDOM LET LOOSE.

"The truly Wise will halt before a fact, no matter how humble or common."
"It behoveth a man to receive instruction, although the advice have to be written on the Wall."
"The only failure we ought to fear is failure in cleaving to the purpose we see to be best."
"We begin to live only when we begin to love. And we begin to love only when self dies, and we live to bless others."
"Nothing short of the highest will satisfy. And if our Soul stops growing we become *withered*."
"If a man lives entirely on the physical plane, he can never be permanently satisfied because the other sides of him are inactive. Though he devour the finest dinners the best part of him remains unfed."

Editorial Notes.

A review of our Progress during the past year is calculated to fill our hearts with encouragement and optimistic anticipation, for



it has been a 'record' year in every respect. Never has the Food-Reform Movement made such rapid advance as during 1906. The conversion of many persons of great influence; the energetic, devoted and courageous endeavour of a host of

earnest workers in various lands, and under various banners, which represent, as it were, the different regiments engaged in the humane Crusade; and last, but not least, the Chicago revelations, have made a profound impression upon contemporary thought and public sentiment. And, as a result, Dietetic Reform is now recognized as practical politics by all whose opinion is worth anything, and as the most important social change which is coming in the immediate future.

As far as the work of our Order is concerned, our influence and our output of humane, hygienic and educative literature have been greatly extended and enlarged. Our sale of books, pamphlets, etc., has shewn an increase of 40 per cent. The demand for instruction, advice, and literary help, which reaches our Offices, is now continuous, and often so extensive as to tax the capacity of our Staff.

The letters which we receive, and other evidences which come to hand, show that our humane ideals are leavening Society in every direction. And so numerous and encouraging are these, that the work itself becomes a source of inspiration and joy.

* * *

The Campaign during 1907.

During this New Year I would earnestly invite all our Members and Comrades to wage an energetic warfare, and to lay emphasis upon *moral suasion*.

The flood-tide of opportunity is now with us; almost every newspaper and journal in the country publishes articles on Food Reform, and in a large percentage of cases they admit its advantages and benefits. And so great has been the educative influence of the Press in this respect, that no enlightened person can now have a shadow of doubt concerning either the possibility or the desirability of living upon simple and natural food, the fruits of the earth, and dairy produce—instead of upon the flesh of dead animals.

The force most needed, at the present time, therefore, to carry our Cause on to victory, is moral suasion. We must carry our war into the Churches so as to thoroughly arouse every Christian conscience concerning the inhumanity of Christendom in connection with the food question. We must lift up our voices in righteous protest against the desecration of the human Temple of the Spirit, and against the association of the Christian religion with the needless massacre of myriads of God's creatures.

If our fellow-Christians show an indisposition and

unwillingness to think about the matter, we must firmly though courteously press it upon their attention. And we may encourage ourselves with the thought that a large percentage of those whom we thus influence will in due time thank us for our persistence, and express gratitude for the physical and other benefits which have come into their lives and homes by means of our missionary endeavour. I speak from long experience, and know this to be a fact.

Let us ever remember that our primary Ideal is the conversion of Christendom from carnivoracity and wanton bloodshed, and that the surest and quickest way to bring about this great change is by awakening the Christian conscience by earnest appeal, combined with the forceful presentation of arguments and facts. Thus shall we ultimately secure the condemnation of Carnivorism by public sentiment, just as Slavery was condemned and abolished during the last century.

* * *

The Diseased Meat Scandal.

The fact that the public are being fed with carrion has been emphasized by the revelations made in the *Morning Post* by a Medical Officer of Health who wrote on November 5th as follows:—

"The publicity which I trust you will give to the following will, if it does nothing else, at least tend to prevent the 'man-in-the-street' feeling excessive surprise when he hears of some other 'man-in-the-street' being suddenly seized with ptomaine poisoning or other equally unpleasant intestinal complaint.

"I can take you to a large country-town cattle-market, where you will see obviously diseased animals constantly being sold for food, and this without any attempt at concealment on the part of the vendors or any interference from the Local Sanitary Authority. Only this week cows were sold there for 20s. apiece.

"Anybody in the trade knows that if there is any reasonable chance of a bullock being fit for food it is worth at least four or five times that amount.

"It must not be imagined that in the cases I have quoted I am instancing rare or occasional occurrences; I am describing a common practice. Anyone can see it for themselves at certain country markets. I can vouch for the following prices paid for animals at three consecutive sales during the last month at a market not fifty miles from London:

One bullock sold at 10s.	Three bullocks sold at 30s.
One bullock sold at 12s. 6d.	One bullock sold at 32s.
One bullock sold at 15s.	Two bullocks sold at 35s.
One bullock sold at 17s. 6d.	One bullock sold at 40s.
Five bullocks sold at 20s.	One sheep sold at 2s.
One bullock sold at 25s.	Seven sheep sold at 10s.
One bullock sold at 27s. 6d.	One boar pig sold at 1s.

Now the above animals were all sold in open market, and, with the exception of one or two which I was enabled to trace and have destroyed, the majority were killed in obscure slaughter-houses and sent to London for consumption. The method of procedure is to kill the animals, cut out any diseased glands, abscesses, or other signs of disease, and bone the carcass if thought desirable; the remaining meat can then be disposed of without risk of detection—if not as joints and pieces or meat there always remains the indiscriminating sausage!

Is it not horrible, is it not a disgrace, that in England at the present day such practices as I have described should be allowed to exist?"

A question was asked the President of the Local Government Board in the House of Commons on December 6th whether these facts had been brought to the notice of the Board and "whether he would take measures by legislation, if necessary, to prevent such a practice in the future." Mr. Burns stated that he was "not in a position to promise legislation on the subject."

Let me therefore invite all sane persons, and especially parents and guardians, to take measures themselves—by adopting a natural and hygienic dietary.

Medical Evolution.

A series of articles and letters that have recently appeared in the *Lancet*, on the Diet question, are very significant because they distinctly show that many of our medical men are now beginning to recognise and share the humane sentiment which is becoming so general amongst cultured persons in this and other lands; and to realize that it is a factor to be reckoned with in connection with the matter of dietetic treatment.

Dr. Harry Campbell stated, in a letter of Oct. 21st on the Evolution of Diet:

"It is this adaptability and this skill (in cultivating and preparing food), fortified by a growing moral sense, which will one day, perhaps, lead him (Man) to refrain altogether from eating that which has once throbbed with the pulse of sentient life. This may come; this ought, I think, to come."

Dr. J. S. Mackintosh, writing on November 1st, endorses this view in the following manner:

"It might seem at first glance another case of Saul amongst the prophets to find Dr. Campbell hinting that man's adaptability and skill, coupled with a growing moral sense, may 'one day perhaps lead him to refrain altogether from eating that which has once throbbed with sentient life.'"

"Sentimentalism has been defined as an aversion to face realities; it is also laid to the charge of those who feel repugnance in the thought of eating the produce of the shambles."

"But I have from time to time remarked in circles of ordinary refinement, to whom the advice *pas trop de sèle* has become a rule of life, symptoms of scruples hitherto associated with persons lean of visage and long of hair, who wear soft hats and homespun cloaks. Such expressions as 'I am a vegetarian in theory though I find it difficult to become one in practice' have been current among cultured people even before the reports of *The Lancet* Commissioner on the Chicago meat industry and 'The Jungle' were published."

"It may be undue sensitiveness to be affected at the thought of profiting by the vicarious suffering of the lower animals; it is probably true that each living creature is striving to usurp the whole earth with its own progeny (if some 'prudent' sections of civilised man be excepted). But if man has really soared so high above the rest of living species, must he be for ever like the rest of Nature, 'red in tooth and claw,' to maintain his survival?"

"I am not one of those who expect to cull the flower from every cotyledon: that is where the enthusiast comes to grief. But I am at one with Dr. Campbell in his belief that the trend of human evolution will gradually lead man away again from his 'highly animalised diet,' and that without reducing his physique, as some threaten."

Another physician (J.S.B.) also emphasises the same ideal with the following words:—

"Everything Dr. Campbell writes is thoughtful and suggestive and nothing more so than the concluding lines of his letter. He says: 'And it is this adaptability and this skill [in cultivating and preparing food], fortified by a growing moral sense [the italics are mine], which will one day perhaps lead him to refrain altogether from eating that which has once throbbed with the pulse of sentient life. This may come: this ought, I think, to come.'"

"Now, there is no ambiguity about this: it is the voice of the 'gentle' Buddha. The same compassion of the strong for the weak and lowly placed: for those who, like ourselves, are 'on their upward way.'"

"And if a growing 'moral sense' shall so influence man in regard to his food, will it not also influence him in regard to experimental research? Then, where will Vivisection be? And how stands Dr. Campbell in regard to it?"

I am glad to be in a position to report, that in all parts of this country Physicians are now co-operating with us in our endeavour to lead the people of Christendom to abstain from eating the dead bodies of slaughtered animals and to adopt a more hygienic, humane and natural dietary.

Our 'Medical Directory,' of Doctors who are prepared to treat their patients accordingly, is continually being supplemented, and thus popular prejudice and ignorance are being removed and the way is being prepared for the physical and moral regeneration of our much afflicted Race.

As this great Reform which we advocate strikes right at the root of nearly all our Social evils, and is the essential first step to the promotion of national health, sobriety and humaneness, I invite the friendly co-operation of every progressive and humanely disposed member of the Medical Profession. And I shall be glad if our readers will post a copy of this issue of our Journal to any such Physician with whom they may be acquainted.

* * *

The Failure of Missions in India.

A letter received from a Lady Missionary in India reveals the cause of the comparative failure of our Missions in that country. The following extracts suggest the thought that some of the Missionary Societies need to put 'their house in order':—

"The Mission people with whom I was living were very much opposed to my vegetarianism and made things very unpleasant for me, though I tried to give as little trouble as possible, only asking that I might have rice and dal (split peas) every day, the staple food of the country; it is cheap and not much trouble to prepare. Of course I took the vegetables, puddings, etc., that they ate, too, if there was no lard in, but they were always making remarks about my religion and said I was a 'Hindu' and was bringing 'caste' into the Mission, and then they wrote to the Committee at home. They wrote back to me and said they had heard that I thought it wrong to kill animals for food: if that were so the Committee were resolved that they would not have any such teaching in their Mission."

"I replied and told them that my reasons for being a vegetarian were that I believed a great deal of sickness was caused by flesh eating, that there was much cruelty in connection with the slaughtering of animals, and that it was very degrading and demoralizing for those who had it to do, also that in many cases it was the cause of drink. The answer I received back was that with many regrets the Committee had decided that it would be better for me to seek work elsewhere."

"When I told the pundit with whom I was reading Bengali why I was going away, he was delighted to hear I did not eat flesh food (as other Hindus to whom I have spoken have been) but indignant at me being sent away for that reason, and asked me to stay in Bengal. He wanted me to consent to the Hindus of Serajgunge sending a petition to the Committee requesting that I might remain, but I did not wish to remain there."

"I am quiet convinced by conversation with several Bengalis that it is the flesh-eating of Christians that prevents thousands of them from becoming Christians. A young Christian Bengali gentleman told me the other day that thousands of Hindus believe that to become a Christian means to drink intoxicants and to eat flesh food."

The conviction expressed by this Missionary is corroborated by the fact that although *The Order of the Golden Age* exalts Christian ideals in all its publications, and from the Christian standpoint, the natives of India welcome its literature, and pay for the circulation of the same most generously. We have many members and comrades amongst the Hindus, Parsees, Jains, Brahmins, and Buddhists, who are sharing our efforts to promote Humaneness and true Christianity. And they do this because our hands are clean from the stain of blood, and our teaching free from bigotry and narrow-mindedness.

* * *

The Rosicrucian Fraternity.

It is a significant fact that a book recently issued in America concerning the history, teachings, occult philanthropic work, secrets and ideals of the mysterious Rosicrucian Fraternity should clearly recognize and endorse the aims and ideals of *The Order of the Golden Age* by specific reference and comment. Yet this might have been expected, for all the real 'Masters of Wisdom' know how supremely essential it is for the highest welfare of mankind that the carnivorous habit into which our Race has lapsed should be deprecated and abandoned.

The book is the most explicit work on the subject that has yet been printed, and it includes the text both of the 'Fame Fraternitatis' and the 'Confessio,' together with much information not hitherto openly made known.

The author (Dr. R. Swinburne Clymer) says much that will prove of interest to Masons of the higher degrees. And as the edition of the book is limited to less than 500 copies, it will probably become scarce very soon. Any of our readers who are interested in this class of literature, and who may wish to secure copies for their libraries whilst they are obtainable, can do so by writing to our Book Department. The volume can be supplied at present at a special price, viz., 12s. 6d., post free (being issued in America at five dollars). But this offer may be withdrawn at any time.

* * *

For the Study of Dietetics.

A patient at the Lady Margaret Fruitarian Hospital (Miss Walker) recently presented the Medical Superintendent with a cheque for £860 to start a Fund for providing Scholarships for Medical Students of Dietetics. Dr. Oldfield in an interview with a *Daily Express* correspondent referred to the matter as follows:

"One of the things which are most important for the welfare of England is that the medical profession should study dietetics. It is as important to have a Chair of Dietetics as to have Chairs of Medicine and Surgery. Then the influence of dietary in health and disease could be properly studied.

"Professor Chittenden, in America, has had the assistance of his University and the War Office in experimenting on the effects of different dietaries on those who live sedentary lives and those who live active lives. The results which have been achieved by him have been of the utmost importance and interest.

"The experiment which I carried out in conjunction with the *Express* has proved the correctness of Professor Chittenden's views and shows beyond doubt the necessity for the careful study of dietary. We can never have this until a Chair of Dietetics is established.

"To begin with, I consider that the opportunity for medical men and students could well be given by the means of scholarships at my own Hospital—Lady Margaret's, at Bromley, Kent, where the fruitarian treatment is adopted.

"This should be studied in three ways:—

- (1) Historically.
- (2) Comparatively (effect on nations).
- (3) Experimentally.

"All recognise that dietary is the basis of life, and yet it has never been studied in England in the way I now propose. In some way it is more important than medicine, for we eat every day, while most of us only take medicine a few times a year.

"Though it would be most desirable, it would be too costly to endow a professorship of dietetics. So the only thing to do at present will be to give scholarships.

"If £25,000 could be raised, the interest, which would be more than £100 a year, would enable a great deal to be done in the right direction and I hope to be able to raise that sum."

Those who give their money to the support of Hospitals—and especially those who are uneasy about the Vivisection that takes place in so many of them—would do well to see the good work that is being done at the 'Lady Margaret.' I hear that considerable extension is about to take place, and thus an opportunity is afforded to all to participate in creating a charitable Institution where the sick poor will be cared for, hygienic truth will be taught, and cruelty will be conspicuous by its absence. Lord Llangattock is the treasurer.

* * *

Food for Lions.

An editorial note published in the *Daily Chronicle* on the day after the Lord Mayor's Banquet at the Guildhall contained the following significant remarks.

Can it be that another Saul has joined the prophets?

"We have ceased to scoff at vegetarians, and there are many people who, without labelling themselves, practically confine themselves to the vegetable diet. It was a little surprising, therefore,

to find at a public Luncheon yesterday, supplied by the best-known firm of caterers in London, the vegetable kingdom represented by a single dish, not counting bread, dessert, or the casual olive. There were fish, game, sweetbreads, fowl, beef, tongue and ham, and to balance this mass of meat was only a little salad, served with the fowl. As somebody remarked, it was 'capital food for lions,' but not well adapted to the digestion of the average man."

* * *

Our Street Shambles.

One day last autumn Mr. Eustace Miles, the Tennis Champion, wandered into the back streets of Lambeth to see how the people live. He watched them do their marketing, and observed them buy rabbits that were 'killed while you wait.' He described this scene in the *Daily News*, and commented upon it, as follows:—

"The method of killing was simple in the extreme. The boy stretched the rabbit at full length on the stall, clutching it tightly by the hind legs and ears. The poor little animal was too frightened to struggle. In a second down came a heavy iron rod on its skull, putting an end at once to its misery. For a few minutes it lay among the heap of dead on the stall. Then it was whisked up, gutted, skinned, and finally (with the fresh warm blood still running from it) dangled temptingly before the eyes of the crowd as a dainty morsel for a Sunday dinner. . . .

"For the most part our shambles lie hidden from public view, away in corners where what is done is seen only by eyes that are inured by custom to the sight of blood, and what is heard is heard only by ears that have grown deaf to any meaning at all in the shriek or groan of an animal under the knife. To such eyes and ears the shambles differ little from the 'buses in the streets.

"But let the shambles come out of doors, even in one of our coarsest neighbourhoods, and apparently there are not wanting incidents, connected with the butchery of animals and birds for our table, that call forth a protest from a crowd which cannot by any stretch of imagination be said to be 'hysterically sentimental on this matter.'

"It is in this sort of involuntary protest of the least refined and delicate of our race that there lies the great hope of a great Cause in the future.

"If this feeling of revulsion against the shambles, felt so keenly by Shelley, is shared in a lesser degree by the rank and file of our people to-day, there will be some day not only a mute protest, but a *Reform*.

"When we ask where the chief responsibility lies for this blunting of our fellow-beings' sense of kinship and solidarity with the animal world, we lay it at the door of those who demand such foods—as they would not take it if they had to kill and prepare the animals for themselves. As it is, these people imagine, unreflectively, that they are not responsible, merely because they delegate the foul task and hide away the performance of it from their own eyes. When now and then they see the performance, they are filled with nausea, and perhaps even have a contempt for those animals whose feelings are so blunted and whose tastes are so degraded that they can do this sort of work without showing revulsion and disgust."

If those of our readers who reside in London would visit the Eustace Miles Restaurant in Chandos Street, St. Martin's Lane, they would be glad to see the educative work that is accomplished there. Hygienic and fruitarian dishes of every sort are being provided in a simple but artistic manner. Music enlivens the proceedings, and practical object lessons in dietetic reform or lessons in cookery are placed within reach of all.

* * *

All sorts and Conditions of Men.

Some of our readers may be interested to know what Professions and Trades are represented in the Membership of the Order of the Golden Age.

In addition to the representatives of the Aristocracy whose names are entered on our Register, the following sections of Society are included in the Roll of those who have signed our pledge of abstinence from butchered food:—

Accountant, Agent, Agricultural Labourer, Architect, Army Officer, Artist, Athlete. Author, Barrister, Business Manager, Bookseller, Carpenter, Cashier, Civil Servant, Chemist Chauffeur, Clerk in Holy Orders, Clerk,

Coachman, Compositor, Commercial Traveller, Designer, Domestic Servant, Dramatic Artiste, Draper, Draughtsman, Editor, Engineer, Engine Fitter, Farmer, Foreign Correspondent, Freight Sorter, Furniture Dealer, Fruit Grower, Government Official, Governess, Health Food Specialist, Horticulturist, Hotel Proprietor, Joiner, Jam Manufacturer, Lecturer, Lodging-House Keeper, Machinist, Manufacturer, Matron, Market Gardener, Minister, Municipal Commissioner, Musician, Nurse, Overseer, Optician, Photographer, Physician, Postman, Pottery Manager, Printer, Proof-Reader, Railway Servant, Salesman, Secretary, Shipping Manager, Solicitor, Stores Manager, Student, Surgeon, Teacher, Warehouseman, Wheelwright, Wood Carver.

Our Propaganda Fund.

The following donations have been received since our last issue (apart from subscriptions for this Journal or amounts paid for literature), towards meeting the expenditure incurred in connection with the maintenance and extension of the work of The Order.

To all friends who have thus contributed, or purchased literature for distribution, or exalted our Ideals on the platform or in the Press, the thanks of the Council are heartily tendered.

	£	s.	d.		£	s.	d.
The Marchioness of Anglesey, ...	1	0	0	Mr. V. K. Kirtikar ...	4	0	0
Mr. John Alton ...	2	6	0	Mr. J. Knight ...	10	0	0
Anonymous ...	3	0	0	Mrs. St. Leger ...	2	6	0
Anonymous ...	9	0	0	Miss L. H. Leonard ...	8	0	0
Miss C. Baldwin-Pugh ...	10	0	0	Signora M. C. Lewis ...	5	0	0
Miss M. H. Bayliss ...	2	6	0	Mr. H. Light ...	5	0	0
Mr. Sidney H. Beard ...	100	0	0	Mr. M. Maides ...	2	6	0
Mr. J. Beard ...	2	6	0	Mrs. Malpas ...	2	6	0
Dr. Robert Bell, M.D. ...	11	1	0	Miss Maxwell-Muller ...	14	6	0
Mr. S. R. Beswick ...	3	0	0	Mrs. H. McJannett ...	2	6	0
Mr. J. Bratherton ...	3	0	0	Mr. H. C. Naylor ...	1	0	0
Miss C. Brown ...	2	6	0	Miss C. Normand ...	10	0	0
Miss H. O. Butler ...	4	0	0	Mrs. Oppler ...	2	6	0
Mrs. A. de Champlin ...	2	6	0	Miss I. Oswald ...	6	1	0
Miss A. E. Cook ...	2	6	0	Mr. C. H. Palairer ...	3	0	0
Mr. J. H. Cousins ...	2	6	0	Miss Palmes ...	1	1	0
Mr. H. C. Couzens ...	5	0	0	The Misses Parker ...	8	0	0
Mrs. Fairfax Craig ...	15	0	0	Mr. and Mrs. J. Edge Partington ...	2	2	0
Mr. J. S. Crone ...	9	6	0	Mr. G. F. Phillips, Exors. of the Late ...	5	0	0
Mrs. Daubeny ...	2	6	0	Miss C. E. Plummer ...	8	6	0
Miss J. H. Deacock ...	2	6	0	Mr. Geo. A. Pratt ...	2	6	0
Mr. Geo. M. Doe ...	5	6	0	Mrs. Priestman ...	3	0	0
Miss Dunbar ...	3	0	0	Mr. Abinash C. Ray ...	2	6	0
Mrs. Fairbanks ...	2	6	0	Mr. R. W. Rose ...	2	6	0
Mr. A. Fieldhouse ...	3	0	0	Miss E. Sharp ...	2	6	0
Mrs. Forrer ...	5	0	0	"Shumac" ...	15	0	0
Mr. A. E. Gill ...	2	6	0	Mr. W. S. Skelton ...	2	6	0
Mr. A. T. Greaves ...	2	6	0	Mr. Percy J. Smith ...	15	0	0
Mr. A. Hainsworth ...	6	6	0	Mr. Thomas Smith ...	5	0	0
Mr. J. C. Harvie, F.R.G.S. ...	3	0	0	Miss E. G. Stone ...	2	6	0
Dr. C. H. Hassall ...	2	6	0	Mr. W. Sutcliffe ...	2	6	0
Mr. F. J. Hawkes ...	10	6	0	Mr. F. W. Tanner ...	1	1	0
The Lady Gwendolen Herbert ...	1	1	0	Mr. Thomas Tasker ...	2	6	0
Mr. M. G. Hering ...	5	3	0	Mr. F. Toone ...	3	0	0
Mr. G. B. Higgs ...	2	6	0	Miss Laura C. Trethewey ...	4	1	0
Miss E. R. Hinge ...	3	0	0	Mr. F. E. Walshe ...	4	0	0
Mrs. Houston ...	2	6	0	Miss C. Ward ...	2	6	0
Miss Helen Hudson ...	3	0	0	Mrs. A. M. Ward ...	2	6	0
Mr. L. Iveson ...	2	6	0	Mrs. Wilkins ...	4	0	0
Mr. John Kearns ...	2	6	0	Mrs. Wilson ...	2	0	0
Miss G. Kendall ...	3	0	0	Mr. W. J. Young ...	3	0	0
Mr. Wordsworth Kennedy ...	5	0	0	Under Half-a-Crown ...	2	17	7

The Christian Ministry.

It is quite time that earnest effort should be put forth to induce the Clergy and Ministry of Christendom to come into line with the numerous forces and Societies that are working to advocate Humanity in Diet. For it is preposterous that so many of those

who ought to be in the van of Progress, and especially in connection with such a Movement as this, should be conspicuous by their tendency to lag behind in the rear of current thought and sentiment.

Hundreds of our official teachers of Religion, whose minds are spiritual, whose vision is clear, and whose hearts are truly enlisted in their ministerial office, are with us in this endeavour to turn the people of Christendom from the great transgression against Natural and Divine Law that is blighting every Christian land with cruelty, carnality, degeneracy and disease. But thousands of them still regard the matter as being scarcely worthy of their consideration; and consequently they remain perfectly indifferent. And they will continue to do so unless we carry the war into the Churches and compel them to think about it.

I would, therefore, invite every reader of this Journal who shares our great Ideal, to unite with the Council of the Order in seeking to win over to our side a few thousand Christian Ministers during 1907, by placing a copy of this issue of *The Herald* in the hands of all Pastors who are known to them. A large edition has been printed in anticipation of a hearty response to this invitation, and I am prepared to reprint any number required, and our Secretarial Staff is willing to dispatch as many thousands of copies as our members and friends like to pay for at cost price, viz.: 3s. per dozen, 25s. per hundred, or £12 10s. per thousand, which includes printing, wrapping and postage.

Our friends can send in their own lists of names and addresses, or our Secretary will select from the lists of the Clergy and Ministry of the various Churches the most influential and prominent men, according to the number subscribed for. And alphabetical lists will be kept to prevent duplication.

In any case we shall send out copies from Headquarters to at least 1,000 Ministers and to 500 Editors of Journals, with a letter inviting their co-operation in getting the moral aspect of Food Reform discussed; but as our Exchequer is empty we shall be compelled to keep this expenditure within limits, and to regulate our output of Missionary effort according to the support rendered to the Council.

If 100,000 Pastors had their attention thus directed to the claims of the Humane Diet Movement, we might witness a great change of attitude on their part. The 'religious' Pulpit might then come into line with the 'secular' Press—for our most prominent Journalists are now manifesting active sympathy with the work of the Food Reformers because they realize its importance in relation to our national welfare. Who will help?

Faith Triumphant

Nay, never falter: no great Deed is done

By falterers who ask for certainty.

No good is certain, but the steadfast mind,

The undivided will to seek the Good:

'Tis that compels the elements, and wrings

A human music from the indifferent air.

The greatest gift the hero leaves his Race

Is to have been a hero. Say we fail!—

We feed the high tradition of the world.

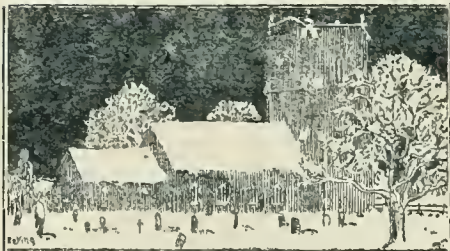
And leave our spirits in our children's breasts.

George Eliot.

The King's Peace.

(A CHRISTMAS PARABLE).

Once upon a time there was a King. And the King lived in a far country, a country where myriads of stars hang like tiny lamps burning continually at the



shrine of a cloudless Heaven. But the King was lord over the whole wide Earth. And the King promulgated a Law, and the Law was called the King's Peace.

Fleet-footed heralds caught up the message and passed it through the land, white-winged angels proclaimed it in the Heavens. And the Law was a King's Law, wide and without limitation. And the Law was for the whole Earth.

Beautiful upon the mountains were the feet of those who brought the glad tidings, who published the gospel of Peace; beautiful the song of the angels ascending as perpetual incense before the shrine of the cloudless Heaven. The wilderness and the solitary place were made glad. "The poor among men rejoiced," and also "the cattle upon a thousand hills."

But the wise men of the land came to the King, a cloud upon their brow.

"'It is not enough' they said 'thus largely to proclaim a Peace; to state, Thus and thus is the King's will—Peace shall reign—vague words of uncertain import. Rather let the King specify and condition, limit and define, prescribe to whom and to what the Law shall extend, for the heart of this people is waxed gross and their ears are dull of hearing.'"

But the King said "Nay, for my people is a people of reason, they will surely understand. Proclaim the King's Peace." So the Law stood and the King waited.

But later, he gave them for a symbol a little child, for He said "Now of a surety my people will know." And the child was asleep in a manger with the oxen. Thus was the King's Peace proclaimed.

Nearly two thousand years had passed away since the Day of the Proclamation.

A white Earth lay beneath a clear blue sky. Shining spangles hung from bending branches, myriads of diamonds glittered upon fields of trackless snow. A still Earth beneath a stiller Heaven, a world of whiteness, a world at rest. And stealing over the whiteness came a joyous sound as of worship and praise, for the day was the day of the celebration of the King's Peace. And many there were who cherished in their hearts the symbol of the Manger and the little Child.

A stranger's foot broke the silence. The beard of the stranger was long, his hair was grey, his spirit at rest. He paused and looked about him.

"My Lord was right," he said. "This people is a people of reason, they have surely understood. The heart of the world is white."

A holly berry fell at his feet and lay like a drop of blood upon the untrodden snow. The stranger started

and his brow grew troubled. "The colour of Life that is shed," he murmured, and a strange foreboding passed like a shadow across the serenity of his soul. A youth carolling gaily passed and paused, bowing in reverence to the flowing beard.

"Give the King Praise," he greeted, "Is it not the day of the Proclamation?"

"Praise the King, the Peace shall stand," returned the stranger, for so it was customary in the land.

"You would ask something of me, Father," said the youth, who knew all at once that he had not come thither of his own free will.

"I would go," said the stranger, "through the length and breadth of the land to see whether this people be indeed a people of reason or no. I would see in what manner they keep the King's Peace. Lead on."

So the youth led and the stranger followed. And first they came to a great cathedral. Without old grey towers stood like hoary sentinels guarding the Peace of the world. Within, tall stone columns seemed to have rushed aloft in a transport of adoration to be petrified into perpetual pillars of praise. High, traceried archways patiently echoed the passing footsteps of yet another generation of men, deep toned organ notes rolled down the aisles, to die away in the secret places of the little shrines, the calm rays of an afternoon sun pierced the quiet windows.

The stranger and his companion bared their heads and stood, for the place was as the gate of Heaven.

"Their peace shall be as a river," sang the people, "and their righteousness as the waves of the sea."

"It is well," said the stranger, and his brow cleared. "This people is a people of reason. The world is white with the King's Peace."

And he thought no more upon the holly berry that lay like a drop of blood upon the untrodden snow.

And long they stood in silence beneath the traceried archways, for the hush of the King's Peace was upon their spirits. But presently, the stranger moved uneasily. Something had passed again like a shadow across the serenity of his soul. His ear quickened.

For lo! mingling with the notes of the organ, ascending with the song of Praise, came a faint, curious sound as of trouble, a sound as of creatures in pain.

It trembled upon the heart of the sunbeam, lingered amongst the stately pillars of Peace, sobbed its way into the secret places of the little shrines. And the sound was as the sound of trouble—a sound as of creatures in pain.

"Let us be gone," said the stranger, "for here is no peace, but a cry."

Yet even as they went, the swelling notes of the organ broke into a grand crescendo of triumph, the song of the people struck a more lofty note of praise. And the low, ominous murmur rose too, rose and defined itself. And the sound was as the bleating of sheep and the lowing of oxen, a painful bleating of the sheep, a troubled lowing of the herds.

The stranger looked again at his companion, and his face was stern. "What meaneth," he said, "this lowing of the oxen, this trouble in the herds?"

But the youth replied, "Nay, Father, I hear it not," for the day was the day of the proclamation, and his heart was light. "'Tis but a delusion of the senses. Worship is over, let us to the Feast."



For in those days all such as cherished in their hearts the Symbol of the Manger kept the day as a day of feasting and great rejoicing and praise.

The organ notes died away, and with them the low refrain.

"In truth, it must have been a delusion," said the stranger, fain to follow the voice of his heart, rather than give credence to the testimony of his ear. And he said to himself, even as the King had said, "This people is a people of reason," they have surely understood.

"To the Feast," he acquiesced, "to the bloodless Feast of the King's Peace. For even such had they of old, who lived in the younger days following upon the proclamation. And they said—

"God of His bounty in Christ giveth all;
All things are ours, all our wants He supplies.
Far be from us the fell hunger that cries,
Asking the death of the ox of the stall.
Be the fierce banquet for races untamed,
They may eat flesh who in savagery live;
Never 'mid us be such cruelty named,
Guiltless the banquet the garden shall give."*

"True, Father," faltered the youth, and stopped, for in his heart he felt a sudden shame. And he entered the banqueting hall with bowed head.

And there was much greeting and rejoicing, for the people were glad because of the proclamation. And many there were who cherished in their hearts the symbol of the Child, and were at rest.

The banqueting table bent beneath its weight of crystal and gold, lights glittered, faces smiled. The delicate scent of flowers floated idly upon the happy air. But the stranger started, for the garlands were gay with clusters of holly berries, and he remembered again one that lay like a drop of blood upon the untrodden snow.

And the people cried as with one voice, "To the Feast!" And the doors were opened, and a train of attendants entered, bearing aloft upon silver salvers the steaming flesh of bird and of beast.

Then the eye of the stranger filled with wrath, and he shook his hoary beard in anger.

Why doth this people, he demanded, cry 'Peace, Peace,' when there is no Peace? Can there be peace in the heart, and in the ear the groan of the desolate and oppressed? Woe, woe, woe unto this people! Woe unto a people that would arrogate to themselves the blessings of an open Peace, and limit the message of a King."

"Nay, Father," tremblingly pleaded the youth at his side, "I pray thee remove the curse, for indeed the people are not all evil. Many there be amongst them whose hearts are tender as the heart of a little child, who would not wound a bird or hurt a flower unless—unless indeed—."

"Unless?" sternly demanded the stranger.

"Unless," said the youth, and again he bowed his head, "unless it be for food."

The stranger sighed and looked around him. "True," he said at last, "I have not the patience of my Lord. Upon the forehead of many is the mark of the King's peace. And to such of his clemency through my mouth, doth the King speak a further message, yet in sorrow, for

he would have honoured them by a larger confidence, a wider trust. Nevertheless, thus saith the King—

"There hath been slaughter for the sacrifice,
And slaying for the meat, but henceforth none
Shall spill the blood of Life, nor taste of flesh;
Seeing that Knowledge grows, and Life is one,
And Mercy cometh to the merciful."

But the people listened not at all, for they were a people of custom and habit and they said, "What will he have? Is the flesh not for food?"

Then the stranger shook the dust from off his feet, and went out. But the youth followed him, for his heart was young and tender, and he alone of all that great company had heard beneath the shout of praise the cry of the desolate and oppressed. Yet was his spirit heavy, and his footsteps lagged.

"We will rest," said the stranger, "for I am weary, I have seen the face of the King, and the face of the King is sad."

So they entered a house to rest. And as they rested they slept, and as they slept they had a vision. And the vision was a Vision of Terror.

And the day was the day of the Proclamation, but in that country it was known as the day of the Carnival of Blood. For the Land was a land of darkness, and of the Shadow of Death, of the Shadow of death without any order, and where the light is as darkness. And the vision was a Vision of Blood, of the slayer and the slain.

Tireless the arm of the slayer, ceaseless the moan of the slain. Everywhere confusion of voices and great lamentation, a wail of woe, a sound of trouble, dumb throats striving to articulate, dumb eyes seeking a deliverer, the feeble looking to the mighty, the helpless to the strong, in vain. Everywhere the heavy tramp of feet that lingered, the straining of necks that refused the rope. And the Festival was the Festival of the Triumph of Death.

The axe rose and fell. And over the ruddy snow a long procession passed and paused, the long, slow, sorrowful procession of such as have no rights. And when it paused, it moved not on again. And through the foetid air rang a dreadful voice that cried, "Woe! Woe! Woe! Woe unto the day that is no day, and to a night that knows no morn!"

Then slowly the night closed in and thickened, the dark red night of the Kingdom of the Beasts. And the hand of the slayer still held the throat of the slain, the people feasted and were glad. But in that red horror of darkness the Song of Praise went under in the triumph Song of Death.

And the youth awoke. Heavy pearls of sweat broke upon his brow and stood, fear held speech in check, for a great truth had quickened in his soul, and he must needs be in sore travail until it had come to the birth.

"Father," he said at last—yet his voice was low and fearful, "What is the meaning of the Vision of Dread, of the dumb that go down into darkness, and the strong, red hand that will not save?"

But the stranger answered not, for he too was heavy of heart remembering the Vision, and thinking of the holly berry that lay like a drop of blood upon the untrodden snow.

"The meaning, Father, the meaning! What of the day that is no day, and the night that knows no dawn?"

* Prudentius, 4th Century.

Tell me, I pray thee, for my spirit fevers and I cannot rest. I breathe the foetid air, I see the dull, red flow of the river. It is as though hell had opened in my heart and peace had passed away from my soul."

Then the old man moved and spoke.

"How shall there be peace in the heart and blood on the hand? How shall the same lips condemn the innocent and uplift the voice of praise? Two thousand years ago, the King proclaimed a Peace. And the Peace was a King's Peace, without reservation or condition, Peace upon Earth.

"Then came wise men to our Lord the King. And they said, 'Not so, O King, for the heart of this people is waxed gross, and their ears are dull of hearing. It is not enough to say 'Love shall reign'—vague words of uncertain import. The matter is too simple. Rather let the King specify and condition, limit and define, state 'This shall be done—that left.'"

"But the King answered and said, 'Nay, for my people is a people of reason, they will surely understand. The stranger paused and sighed.

"My Lord must have been wrong," he said. "How shall the heart be white, while the hand is red? How shall he know Peace to whom the breaking eye of the helpless has looked in vain?"

He spoke and ceased. But even as they sat in silence for heaviness of spirit, a clear, trembling note of singing broke faintly on their ear, clear as the voice of the lark at dawn, trembling as the silver leaf that quivers before the breath of Spring.

And the singing was as the singing of angel voices in a distant land, a land where myraids of stars hang like tiny lamps burning continually at the shrine of a cloudless heaven. And the words of the song were these—

"Thus the King's will is—

There hath been slaughter for the sacrifice,
And slaying for the meat, but henceforth none
Shall spill the blood of Life, nor taste of flesh;
Seeing that Knowledge grows, and Life is one,
And Mercy cometh to the merciful."

And the stranger and the youth listened as the dead might listen for life, and the face of the stripling flushed with a new light—the warm, rosy light that shines on the brow of all such as champion the desolate and oppressed.

Then the notes of the angels floated back again to the distant country, and the air was still.

And when the youth would have turned to the stranger, lo! he was gone. But in his place lay a banner, a snow-white banner, not yet unfurled. So the youth took the banner and went into the desert.

And later, he and his companions were known as Knight Defenders of the Helpless and of such as have no rights. And for a motto they took "Voice of the Voiceless," and for a charge a (stem of) ripe, red holly berry upon a field of snow.

And they were as a by-word amongst the people, as a scorn and a derision. But the thing grew.

And in a distant country the King spoke again, and said, "Now of a surety my people shall know, their peace shall be as a river, and their righteousness as the waves of the sea."

And the voice of the King was patient, but the face of the King was sad.

And the stars burn and the angels sing.

And the King waits.

Mrs. S. G. Arnold.

New Year Reflections.

HOW many neglect the riches of the mental and spiritual worlds, how many, indeed! A man is now but judged by his success in the money-fever ideal, no matter what may be his progress on the higher planes of existence.

But even at this time, let us thank God that man is at length slowly emerging from the blindness of ignorance, and beginning to recognize and utilize his ability to reason for himself; to polish and make use of that golden gift, the gift of thought-ability, which is the highest adornment of the soul in its mental sphere.

And this will surely lighten the way for man; and ere long the prophesy of Isaiah shall be fulfilled, for the earth "shall be full of the knowledge of the Lord." Love shall exist, not only from man to man, but outward to his brother less-evolved. The slaughterer's knife shall be a myth of the past, or fit only for the museum of Antiquities, and as a relic of past barbarity.

In radiant revelation shall be draped across the earth the knowledge that man has obtained an answer to the Christ's great command, "Go ye, and learn what this meaneth, I will have Mercy and not Sacrifice."

And thus there lies latent in each immortal Soul a Message, and it is waiting to be flashed into the light of mortality as impulse onward to the final clearance from obscurity of clouded Truth.

Search, O Soul, for *thy* message; fling it across the mind of man; for time is hurrying onward. In the great plan of the Divine Architect thou hast thy work to do, and the whole stupendous edifice is waiting for the placing of that truth-stone of thine, whereon the higher waits its place for higher yet.

Build, build then, while the twilight of time sheds its rays upon thy doing, for the sun is nearing his setting, and the night-mists are closing fast upon thee; and soon the dawn of Eternity will call thee upward. Then the work of Time is taken from thy reach, and thou art waiting to receive from the hands of the Master thy time-sheet and thy labour's reward.

Canst thou not hear in the far distance the harmony already sweeping onward, because that some have read aloud the pages of truth upon their soul-book, and passing onward have surely expanded the, as yet limited, range of the spectrum of Truth? And wilt not thou, now casting into the depths of perdition thy selfishness and one-sided philosophy, enforce such soul-power as shall bear thee upward to the heights?

Brother-Soul, list to the bells of the Past calling thee to work whilst thou hast the ability so to do; open thine ears to the peals of the Present, supplicating thee to fulfil the labour of the day ere evening lays thee to rest; attend unto the fore word of the Future, charging thee to accomplish truly thy allotted task lest it be taken from thee and given to thy neighbour.

And when the syren sounds, and thou dost lay down thy tools at last, on the threshold of thy Home is Welcome and Pay, and sweet resting in the Presence of the country of Love.

H. B. Adames.

Interesting Facts.

Dr. Adolph G. Vogeler and Dr. T. B. Wiggan declared before a meeting of the Anthropological Society, at Chicago, that 85 per cent. of the people at Chicago were insane, and the other 15 per cent. on the verge of mental breakdown. What else could be expected?

Ten prisoners who were recently inoculated with Anti-Cholera Serum at Manila by the Government Physicians died from the treatment.

Another good School has come into line with the Food Reformation. The old established Grammar School at Knutsford is now opened to receive boarders whose parents desire them to have a meatless diet. The Principal having had a life-long experience of the same is well qualified to supply a wisely chosen régime.

Many of the newspapers, all the Anti-Vivisection Societies, and nearly every intelligent person who knows anything worth mentioning about the matter, unite in declaring the proceedings of the unjustly 'packed' Royal Commission on Vivisection to be of the nature of a 'farce;' and in stating that its verdict, which is a foregone conclusion, will not carry conviction to any unprejudiced and enlightened man or woman.

The Minimax Fire Extinguisher Co., of Royal London House, Finsbury Square, London, has kindly presented The Order of the Golden Age with one of its ingenious Hand Extinguishers. Any risk that the large stock of literature stored at our Headquarters might be destroyed, and our important work hindered, is thus reduced to a minimum.

A 'Silence Club' has been established in Paris. The members undertake not to talk unless they have something to say, and to avoid noisy places and demonstrations—thus they conserve their energy and make calm reflection possible. Many declare that their nervous systems are much improved since they joined the Club.

Some novel and most excellent biscuits for Food Reformers have recently been introduced by the Wallace Bakery (465, Battersea Park Road, London). The best of these are the 'Almond Crisps,' 'Cocoanut Crisps,' 'Wallace Macaroons,' and 'Nut Cream' Biscuits.

One of the best possible investments for money (viewed from the philanthropic or spiritual standpoint), is its devotion to the work of exalting practical hygienic and humane ideals. No surer or more direct method of lessening suffering and cruelty, or of promoting human welfare, exists at the present time.

The Order of the Golden Age is in a position to make any money, thus devoted, yield the utmost possible return. For all its Members are voluntary and unpaid workers, and its working expenses are thus confined to an irreducible minimum. Thoughtful philanthropists and humanitarians are invited to consider these facts.

Announcements.

This Journal is regularly supplied (gratuitously) to upwards of **One Thousand** Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.

The President and Council of the Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of pain, disease, and suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

The cost of maintaining the missionary work of The Order in all parts of the world, is met by the voluntary contributions of Members and sympathetic friends.

Mr. Francis Blizard will give an address on "Food in Relation to Health and Disease," at the Technical School Hall, Wolverhampton, on January 19th, at 7.30 p.m.

Dr. Robert Bell, M.D., F.F.P.S., has been elected a Member of the Council of the Order.

Bound volumes for 1904-5 are all sold. Volumes for 1898, 1899, and 1903, can still be obtained, Price 3/-, post free.

The Volumes for 1906-7 (the copies for the two years bound together) are now being booked in advance. Price 4/-, post free.

The Annual Subscriptions of our Members and Subscribers for 1907 are now due, and the Secretary will be glad to receive them.

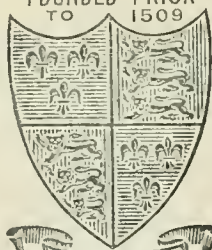
Members' Badges can be supplied upon application to the Secretary—but only to Members of The Order.

Publications Received.

- "Art Ideals." By Ernest Newlandsmith. (The Open Road Pub. Co., 11, Cursitor St., London. 2/6.)
- "Humane Education." By Rev. A. M. Mitchell, M.A. (A. C. Fifield, 44, Fleet St., London. 3d.)
An eloquent plea for a Humane and Ethical System of Elementary Education. This booklet deserves a wide circulation.
- "We Call it Death." By Jean Begbie. (C. W. Daniel, 11, Cursitor St., London. 3d.)
- "The Life Limitless." By Rev. Charles Herbert. (Gay & Bird, 13, Henrietta St., London.
A book which advocates reliance upon God and the help of the invisible world.
- "The Food Reformer's Year Book." Edited by H. B. Amos. (R. J. James, 3, London House, London, E.C. 4d.) A most useful handbook for every food-reformer.
- "Evil Not Everlasting." By Rev. Osmond Dobrée, M.A. (Elliot Stock, 62, Paternoster Row. 1/- net).
- "The Art of Remembering." By Rev. C. A. Hall. (Alexander Gardiner, Paisley. 1/-).
- "Practical Astrology for Everybody." By Llewellyn George. (266, Clay St., Portland, Oregon. 50 cents).
- "Problems in Diet." By A. Braithwaite. (R. J. James, 3, London House Yard, E.C. 2/6)
- "A Crystal Age." By W. H. Hudson. (T. Fisher Unwin. 6/-)
- "The Christ in Shakespeare." By C. Ellis. (G. F. Hitchen, Bethnal Green Free Library. 2/6)
- "Consolations of a Faddist." By Henry S. Salt. (A. C. Fifield, 44, Fleet St., London. 6d.)
A collection of humorous and philosophical verses, reprinted from the *Humanitarian*.
- "Our Duties to Sub-human Life." By Edith Green. (R. J. James, 3, London House Yard, London, E.C. 3d.)
- "Living and Being." By R. Dimsdale Stocker.
- "Poems of Life." Do. do.
- "Poems of Peace." By Ella W. Willcox. (Gay and Bird. 6d.)

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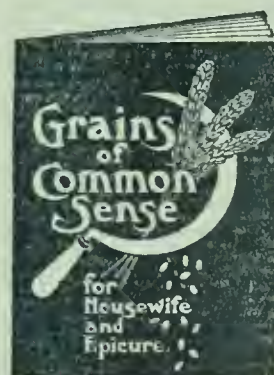
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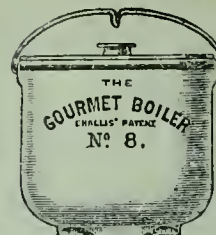
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